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Sincerely Yours for Truth,
WILLIAM D. GENTRY

The Problem of Life or the Royal Road to Health

With Instruction and Advice

HOW TO LIVE.
WHAT TO EAT.
WHAT NOT TO EAT
AND WHY.

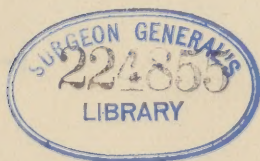
An Invaluable Book for Every Human Being,

by

William D. Gentry, M. D.

An Old and Experienced Practitioner of Medicine; Bishop of the Assembly of GOD; Editor of THE WORD; Author of the Rubrical and Reginal Homœopathic Materia Medica, and of the Concordance Repertory of the Homœopathic Materia Medica.

Published by the Author.
Printed by Tucker-Kenworthy Printing Company,
Chicago, Illinois, 1916.



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FOREWORD—BY THE AUTHOR.

We do not give in this book an impossible ideal. We have written only what we have learned by experience in our own life. We know what is possible for one person is possible for all; for all have the same power WITHIN and that is the Almighty power of GOD and it is given to all; for GOD is no respecter of persons. "He giveth to all men liberally."

Our experience has been so wide and varied that we have great sympathy for suffering humanity. There is hardly an experience common to humanity that we have not felt or passed through. We know what it is to be poor in material things, for we were born in humble circumstances, being one of a family of seven children, of a poor, illiterate Southern tailor, characterized in that country, before the war, as "poor white trash." Our father being financially unable to give his children any education, by hard and constant study, burning the midnight oil, we were self-educated, except that which we secured as a compositor in a printing office. We know what it is to have the most cherished plans of early manhood thwarted, and plans for the future, which seemed so essential to success, all defeated and all our life plans entirely changed. We know the anguish of having to suffer for sins in violating GOD'S Word and nature's laws. We know also the love, joy and peace which comes from having all our sins forgiven and washed out by the blood of GOD'S SON. We know also what it is to have a fortune and to enjoy it to the full. We know by hard experience what it is to be stripped of every penny of that fortune and to be left in debt with no ability to pay it. We know what it is to have character—that which is dearer to one than life—attacked with all the malignity of hell. We know what it means to lose reputation. We know the terrible loneliness and the exquisite horror of realizing that many whom we had considered as friends have failed and turned away in the midst of life's greatest trial and disaster. We know what it is to be racked in body and mind with pain until it seemed that life was only held by a thread and that we were going through "the valley of the shadow of death." We know something of the anguish of the Savior in Gethsemane and on the cross when He cried "My GOD! My GOD! Why hast thou forsaken me!" We know something of the darkness of the grave. Thanks be unto our Father, we also know and have the realization and the glory of the Resurrection Life, and this pays a thousand fold for all the suffering endured.

There is in this Life, joy unspeakable and full of glory. There is even the realization of the Abundant, Eternal Life—Perfect Health—HERE AND NOW.

If the reader of these pages should find in them the way into health, happiness and life, we shall rejoice with him. Remember the steps! They are clear and definite. First, "Seek ye the Kingdom of GOD, and His righteousness (obedience) and ALL these things shall be added unto you."

TO THE KING OF KINGS AND LORD OF LORDS:

In the interest of
His Consecrated Saints:
"The Household of Faith:"
"All that in every place call upon the Lord"
In fullness of consecration to the Father's Will:
This Work Is Dedicated.

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Introducing
THE PROBLEM OF LIFE;
or
THE ROYAL ROAD TO HEALTH.
to
THE PEOPLE OF THE WORLD

BY ZELLA H. TERRY

Q.—What is health?

A.—It is that condition of existence in which every bodily and mental function works in such perfect harmony that the individual is unconscious of the process.

Q. What is health worth to the individual?

A.—Everything. No possession is so valuable. Without it nothing great can be accomplished. It is the very spice of life.

Q.—Is health a natural condition?

A.—Undoubtedly. It is as natural for people to be healthy as it is for the sun to shine, or the winds to blow.

Q.—Is health universal?

A.—Far from it. Comparatively few people enjoy perfect health. Thousands of people who have no special ailment, lack zest (or vim), and that keen enjoyment in the mere pleasure of living that always accompanies perfect glowing health.

Q.—What is the secret of health?

A.—Pure blood.

Q.—How do you explain that?

A.—In this way. During every moment of life, the cells, of which the body is composed, are being destroyed by millions; and new cells are being built up from the blood. You cannot build a good house with poor bricks, neither can you build good cells from impure blood. Health depends upon perfect functions, and that is impossible without healthy

tissue, formed of good cells, and good tissue can only be built up from pure blood.

Q.—What is disease?

A.—Dis-ease, primarily, as the construction of the word plainly shows, is the opposite of health, or ease; more fully, however, it is an invisible **something**, producing symptoms, which classified, are given a name according to their character—the name indicating the symptoms, but not the disease. The result of disease is sickness.

Q.—What causes disease?

A.—Violation of the laws of nature.

Q.—Is not disease unnatural?

A.—Most assuredly no! It is a natural effect, following a cause. If natural law is transgressed, the penalty, in the form of disease, follows as a natural result. Health and disease bear the same relation to each other as light and shade; both are perfectly natural.

Q.—Will you name some of the transgressions that result in disease?

A.—Breathing impure air; drinking impure water; taking substances into the system which are not food; eating improper food, or eating improperly; irregular habits; failure to obey the calls of nature; lack of exercise; personal uncleanness or excesses of any kind.

Q.—How do these causes operate to produce disease?

A.—Chiefly by causing congestion of the digestive organs, followed by fermentation, resulting in a febrile condition, and destruction of the natural action of the mucous membrane, so that the stomach and bowels do not act properly; therefore they do not eliminate the waste products of the system. These substances become practically foreign bodies, and are deposited in the various organs, interfering with their functions and causing, first, irritation, inflammation and destruction. In addition, the blood becoming loaded with impurities, is unable to build up healthy tissue or to carry away that which has been destroyed.

Q.—What are these waste substances, and how are they produced?

A.—They are chiefly the products of perverted digestion, and the presence in the blood of fragments of foreign substances taken into the system in or on food, or articles which are not food. They are also partly the product of tissue destruction. Every organ in performing its function, is perpetually wearing away and breaking down tissue; in fact, every irregular or unnatural movement of the body aids in this breaking down. The retention of these matters in the system is the cause of nearly all disease by vitiating the blood.

[Note by Author.—Here an explanation is necessary for

the better understanding of this truth. The retention of these matters in the system undergoes decomposition and decay, followed by fermentation, which results in the formation of an affluvia emitting a peculiar odor, which attracts an evil spirit of the devil, as carrion does a green fly, having an affinity for that special putrid substance, and the presence of that peculiar evil spirit in the system causes the peculiar disease which produces symptoms called sickness, and that sickness is given a name which describes the symptoms but not the disease which causes them. Disease is not an evil spirit; but the presence of such spirits in the system of man is attended by the same peculiar symptoms which suggests a name describing them, and which always in different individuals causes the same peculiar odor and symptoms which enables God's minister, having an understanding of these matters, to properly differentiate and diagnose the disease or *torment.—The Author.]

Q.—You believe, then, that the presence of these substances in the blood is a cause of disease?

A.—Not a cause, but the cause. In fact, fully ninety-five per cent of all diseased conditions is due to their presence.

Q.—But can the blood really be purified?

A.—It can be purified and kept pure with comparative ease. You have simply to learn the **Royal Road to Health; what to eat and drink, and how to live:** the secret of health without drugs. **Jesus is the Healer Divine;** yet it is presumptuous to be always calling upon Him to heal us, while we are taking ingredients into the system which act as foreign substances, and in Nature's effort to expel them, there is pain and friction. We must learn that there is a point where our personal responsibility is to be considered. We are to take good care of the body, because it is the tabernacle of the Holy Ghost. When we are endeavoring to learn what to eat and what not to eat, together with the general care of the body, we are observing and following God's requirements.

After passing the point of our personal responsibility, regarding the Royal Road to Health, we approach the subject of **Divine Healing.** The comprehension of this wonderful Truth is grasped through the study of the Scriptures under the illumination of the Holy Spirit.

One of the most interesting and important subjects connected with health and longevity is unknown to the ordinary physician and to comparatively few people in the world. On account of the want of knowledge on this subject the ordinary

*Sickness is caused by disease; a torment is suffering or derangement, such as epilepsy, insanity, mania, hallucinations, hysteria, asthma, neuralgia, etc., caused by an evil spirit itself and not by its mere presence, as in disease and sickness.

physician is not competent to make a true diagnosis of any case. Owing to the absence of this knowledge the physician cannot locate and understand the cause. They only see the effect of an unknown cause. Such cannot enter into the consideration of the subject regarding the body of man in relation to disease, sickness and torment, and it is one of the hardest things in the world to get them to see that disease is dynamic or ethereal, invisible to the natural eye; but that it exists and causes the symptoms which they see and which they treat. If they could see the cause of the symptoms and remove it, the symptoms would disappear. They cannot differentiate between disease causing sickness and evil spirits or demons causing torments. Indeed, they know nothing about the spiritual as being the cause of every characteristic in anything and everything that exists: vegetables, herbs, shrubs, roots, flowers, trees, birds, fish, cattle, sheep, geese, and indeed every material and physical thing that exists—animate or inanimate.

All these matters are presented and fully explained in this book under the heading of **Demons or Evil Spirits**; also the subject of bondage to alcoholic drink and use of morphine, cocaine, tobacco, and other narcotics, and how to get rid of them.

The subject of Demonology has been ignored and rejected almost completely since the days when Jesus Christ was here on earth with His apostles; but now, in this the twentieth century, it is found to be an absolute certainty that evil spirits or demons cause most of the suffering, torments and depravity of human beings. And on account of their ignorance on this most important subject, and rejection of what God has clearly and plainly provided in the Bible, such suffering and torments are not obliterated.

All subjects pertaining to life and health and how to secure and retain them, and how to live without disease, is treated of at length in all their different phases in this wonderful book.

Doctor Gentry, the author of this book, practiced medicine for a quarter of a century before receiving the Divine call to the Ministry of Christ, and was given the Spiritual gift of healing.

Doctor Gentry is an old and experienced Physician, well qualified to give to the people of the world a book on this most important and vital subject. This book is destined to prove a great boon to suffering humanity. Indeed, it is as intended it should be, to fill one of the great wants of the present age.

Many people suffer and have been suffering year after year through the appalling ignorance of the truth that the

cause of their ailments was or is the effect of the ruinous ingredients which they are daily taking into the stomach. Nature true to nature's laws, in her endeavor to restore harmony, keeps up a perpetual battle in her efforts to throw off these foreign substances, which the innocent sufferer through want of proper teaching is daily thrusting upon her. And the result is, instead of growing better they grow worse; they are weakened in both body and mind—and finally fill an untimely grave.

This is a sad picture; yet it is true to the conditions.

To instruct, to give mental illumination and spiritual light to these many sufferers, is the object of Doctor Gentry's new book, **The Problem of Life, or The Royal Road to Health.**

PREFACE

By the Author.

"Skin for skin, yea, all that a man hath will he give for his life," Satan said to God: Job 2:4.

In presenting the following pages to the public, the Author has been actuated by a desire to be of some use to mankind—to do some good—and he believes that this desire is not prompted by any undue assumption of knowledge as to that whereof he speaks. The work is published at the ardent request of very many persons, not only in the United States, but in foreign nations.

It is no narrow subject that is herein treated, but it is a subject as broad as the liberties, the happiness, and the eternal welfare of the whole people of every nation.

In discussing this subject the author has confined himself to a strict relation of facts, based upon the experience and observation of many years, in which he has had unsurpassed opportunities and facilities for thorough, practical study.

Furthermore, he has brought to his support in the formation of many of his conclusions the actual experience, astonishing but nevertheless real, of hundreds of intelligent and scholarly men.

We believe that this book will at least in a measure satisfy a long-felt want. It will at least partially fill a niche that has been gaping long for what would supply its demand. Great pains have been taken in statement and detail and conclusions have been arrived at after years of careful study, of practice and of observation, and the author feels perfectly secure in the truth of his position.

Also he is fully conscious of the overwhelming importance of his subject, and of the necessity for the education of the masses to a better understanding of the plain, unvarnished truth herein set forth, this book is its own apology for its appearing.

Before proceeding to read and consider the chapters in this book, the reader should have fixed in the mind this important truth, that man is a spirit living in a body or tabernacle of flesh made of the dust of the earth, and that he or she is not the body, but the spirit which lives in the body, and when the spirit is driven out of the body by disease, sickness, torments, abuse or accident, the body returns to the mother earth.

Also that man is an anomaly in the universe. He lives, or ought to live, in two worlds, a spiritual and a material. He is a child of his **Spiritual Father**, God, but he is also the child of his **material mother**, the earth, a divine spark inhabiting a clod of dust.

Living in these two worlds he has senses appropriate to both, and by means of which knowledge or perception is direct, immediate, and therefore transcends analysis.

In the ideal condition of man—whether regarded as a condition **from** which we have **fallen**, or a condition **to** which we have not yet **attained**—in the ideal condition of man, as we can conceive him. **These two worlds are equally his.**

Our intuitions are in the nature of **spiritual senses**, by which we attain knowledge directly, by processes which transcend the power of analysis.

We should realize the **Spiritual** as we do the **material** world around us.

But, alas! man is sadly imperfect, whether by **fall** or otherwise, in his spiritual nature. His spirit is, as it were, immersed and drowned in his sensuous nature. His spiritual senses are dull and stupid: having eyes, he sees not; having ears, he hears not.

His spirit is **not dead**, indeed, but in deep opiate-sleep, and **dreaming**; some, frightful nightmare dreams, which shake the soul with terror; others, sweet dreams of a happy life hereafter; but all of us, only **dreaming**.

The most important of all things to a human being is health. Without it no person can have a mind clear and free to think and plan, and on account of debility cannot labor or succeed satisfactorily in the accomplishment of plans and purposes. Hence it is, people who are sick, suffering and tormented, can have but the one thought and desire, and that is to find deliverance from the cause of trouble that they may recover health and be well. No amount of money, even to the extent of their last dollar, will be withheld to secure health, and when there is no more money, they will sell their land and possessions to get the money.

Not knowing and realizing that **GOD** their Creator is their Father, who should be more to them than an earthly father, and who truly loves them and has made provisions and given directions in the Bible for keeping them well, and if they get sick, He says: "**I am the Lord that healeth thee,**" they employ a man or woman physician—a human being—to repair and heal them.

We wonder what such persons would say if they heard that we were foolish enough to take our fine gold watch (which we have had for forty years and prize very highly), when it gets out of order, to a tinsmith, plumber or black-

smith to have it repaired? Would it not be ridiculous for us to do such a foolish thing as that? To whom should we take our watch when it will not keep time, or fail to run? Why, of course, to a watch maker; to one who makes watches. Would the tinsmith, plumber or blacksmith know how, and have the necessary tools and material, to repair a watch?

Then to whom should we take our bodies when sick and suffering, or unable to think, plan, devise and work? Why, of course, to **The Man Maker, GOD** our Father, the author, architect and maker of our bodies, is the **ONE** and the only **ONE** to whom we can go when sick, suffering and tormented, to secure speedy and perfect healing.

But how to take our bodies to GOD is the problem to be solved. There are so very few people in the world who have ever received instruction in regard to this most important matter, it is most difficult to even persuade those who are ignorant of the truth, to read and investigate. Hence it is: two-thirds of all people die on account of their ignorance of the GOD-GIVEN truth that our Creator has provided for all human beings to have Divine Health, and live until their allotted time from seventy to one hundred and twenty years.

After studying medicine and the science of treating disease, sickness, and the afflictions of our fellow-men, and receiving a diploma, the writer practiced medicine and surgery for a quarter of a century. Then it was this author, after thorough investigation, found, to his astonishment and consternation that he had only been "trying" and "experimenting" on the principle of expectancy. This was done according to man's teaching of their plans and devices for curing disease. Our astonishment was great on learning from GOD'S Word, when the truth was presented to us that we had been trying to do that which GOD sent His Son, the LORD JESUS CHRIST to do. We also then learned that CHRIST is a Spirit like unto and of GOD His Father, and was sent for the special purpose of delivering, saving and healing all who will accept Him as the Son of GOD, their Saviour and Healer. We then also learned how to communicate with GOD, our Father, and under His direction, were anointed with the Holy Spirit and the Christ Spirit. We were then led of Him to accept and carry out His plan, with the declaration that to whomsoever we would minister (after instructing and leading them to have the only one element of the Spirit which is Faith in the LORD JESUS CHRIST, and able to appropriate to themselves what JESUS the CHRIST did for them when He suffered and died for them on the Cross of Calvary, nineteen hundred years ago), such would be quickly healed, and if they would then secure what GOD has provided in the Bible: "All the fullness of the GODHEAD," then master the mystery hidden from the world

for eighteen centuries, they would have Divine Health and thereafter keep well and live in peace and happiness the balance of their lives, and finally in old age, drop out of earth-life as ripe apples drop to the ground from the tree.

We know, as do all physicians who will acknowledge the truth, that more people die from medicine and man's devices, and mistakes, than from disease.

We know also, that two-thirds of all the people born into the world, die before they are three years old on account of corrupt and unnatural conditions fatal to infantile life, and in consequence of improper food, mixed with foreign substances and poisons, given to them in food or drink. Such poisonous foreign substances in the blood destroy the protoplasm or life-cells which make up their bodies.

We also assert that from the same cause two-thirds of those children who survive and pass through infantile life, becoming hardened and accustomed to the poisonous, foreign substances, die from the effects of these foreign substances before they reach thirty years of age.

Again, we assert that at least one-third of those passing the thirtieth year, die before they are fifty-two years of age, and not more than one in ten of those who reach the fifty-second year live to reach seventy or eighty.

Whereas if they only knew the truth which GOD has given in the Bible, and live up to it, they would have all that GOD has provided for His people and live to or over the century mark.

It is to instruct and advise people on these lines that they may get rid of all disease, sickness, debility of the body, and all derangement of mind causing hallucinations and erroneous habits, practices and evil thoughts, that this book is written and published.

The maximum life of a true man of GOD—a real Bible Christian—is one hundred and twenty years, as we find in Genesis 6:3. Those who reject GOD and His Word, and take into their systems foreign substances to suit their "taste"; and those who are irregular in their habits, and those who expose themselves to miasms or putrid, poisonous atmosphere, and take into their lungs air filled with dirt, poisonous atoms, or microbes existing in decayed substances, such as vegetables or dead animals, and people who sleep in close rooms without proper ventilation; and those who have intemperate habits and corrupt morals, and associate with those who are depraved, can only live at the best possible limit, to the age of three score and ten; and if they live longer and reach eighty or ninety, "yet is their strength labor and sorrow; for it is soon cut off, and we fly away."

The truth is, that GOD has provided that every person

born into the world may live the allotted time of from seventy to one hundred and twenty years, even barring accidents.

GOD has provided for those who accept Him and live according to His plan given in the Bible, as we find in the ninety-first Psalm. GOD says: "He that dwelleth in the secret place of the most High, shall abide (or lodge) under the shadow of the Almighty. * * * He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. * * * Because thou hast made the LORD, which is thy refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. * * * Because you set your love upon me, therefore will I deliver you: I will set you on high, because you have known my name. You shall call upon me, and I will answer you: I will be with you in trouble; I will deliver you, and honour you. With long life will I satisfy you, and shew you my salvation."

As one who has reached the eightieth year of his life, I can look back and see the millions of people who have come into the world and died since my boyhood. They have all gone to their long home; and since, I was shown these truths, which I am going to give to the world in this book, I have been restored to my youth. Indeed, I am a wonder unto many; yes, and unto myself, also. I have all my life sought the very best of everything and am sure that I now in my old age am giving out the very best of all things which I have learned by hard study and severe experience. I now give to my fellow men with the honest conviction that those who will read, accept and practice what the author teaches in this book, such will live long and be happy. GOD has certainly kept me and proven His Word to be true. Truly I can say with the psalmist David: "Thou, which has shewed me great and sore troubles, hath quickened me again. Now when I am old and greyheaded, GOD has supplied my every need and made me as well and strong as I ever was in my young manhood, and feel sure that I will reach my one hundred and twentieth year; for I know what GOD has given me to do, and I have no fear whatever of my being called away until GOD'S work in my hands has been accomplished.

The intrinsic value of this book is largely shown in the great number of truths published in it, which have never been

published before. Such, for instance, as that in regard to the use of foreign substances, causing such diseases as chicken-pox, and smallpox.

My purpose is that this shall be the very **Best of All** books that man has ever gotten up, and I am very certain that it will be to every one who will live according to the instruction and advice given. I send it out with GOD'S blessing upon everyone who shall read it.

MAN.

Chapter I.

Before a brick house is constructed, it is absolutely necessary that all the bricks should be made. Each must be equal in size: in length, breadth, width and height. The least deviation will throw the house out of plumb, or cause a defect in the wall, and it will crack, or bulge out. So it is with the human body. If health and happiness are to be maintained, every part of the body must be supplied with absolutely pure nourishment, and in order to have that, absolutely pure food, water and air must be taken into the system, and all that is impure and foreign must be rejected.

When the LORD GOD JEHOVAH formed the body of man, the Bible says, as recorded in Genesis 2:7: "THE LORD GOD formed (the body of) man out of the dust of the earth and breathed (or puffed) into his nostrils the breath (or spirit) of life and man became a living soul."

It should be understood that the combination of the spirit of life, puffed into the nostrils of man, with the body, produced a third element, which is called the "soul."

The word rendered from the Hebrew Bible is **nephesh** and means the intellect, soul or mind of the man, which enables him to think and plan. The word "soul," from the Greek word **psyche** and Hebrew **nephesh**, has reference to the brain and nervous system; or rather, to that in the brain and nervous system, which enables the human being to think, reason, plan, remember, speak or write. The brain is the seat of the intellect, mind or soul, which are synonymous terms. Many uninformed people have an idea that the words "soul" and "spirit" mean the same; but such is not true. Man is the spirit which JEHOVAH GOD breathed into the nostrils of the first man, and the spirit of man is that which GOD breathes into the nostrils of the child when it is born. We emphasize by repetition: the spirit in the body and not the body or mind is the man. The spirit combined with the body of man, produces the soul, which is the mind or intellect.

It is the body we have to consider in this chapter. We will consider the soul or **psyche** and also the spirit or **pneuma** in following chapters.

Now, going back to the similitude of the bricks in the brick building, it was necessary for GOD to make a substance, or cells in combination, to take their place in building the body

of man, as bricks are made, to be cemented together with mortar, to form the building in any shape or dimensions desired, as directed by the architect. We find that such substance had to first be developed before the body of man could be formed. It must not be supposed that GOD daubed the mud and slime, made of the dust of the earth, together like a mud-dauber would a nest for itself on the walls of a barn. GOD did not form the body of man by one quick motion, any more than He could form the body of a child instantly in secret. It requires nine months for GOD to form the body of a child, before it is born, and, then, directly it is born, He breathes the "spirit of life" into its nostrils, and then there is the "wail of a new born child," which is the first demonstration of the soul.

When God first formed man, it, of course, required some considerable length of time for Him to bring all the elements together. He had to make those substances first, in quantity and quality, which was necessary to be joined together to construct the body, and that substance must be designated by a name indicating that it was the first thing made. Now, in order to have such a name in our English language, we must go to the Greek language and borrow from it; hence, it is, we first select the Greek words **protos** meaning first, and **plasma**, meaning made, and by putting them together, we have the word **protoplasm**, meaning "first-made," as the name of that which GOD developed as one of the millions of substances, which added together forms the human body.

Protoplasm is the viscid, contractile, semi-liquid, more or less granulated, substance that forms the principal portion of cell or **sarcode**, which, by the million united together, form the human body. By looking upward to the starry heavens on a clear night, a very good idea may be obtained of the **protoplasm** by gazing at the Galaxy, or Milky Way, which is composed of a host of indistinguishable, luminous, telescopic substances forming a zone which has occupied the same position in the heavens since the earliest ages.

The **protoplasm** is composed of thirteen different elements, all of which must be in combination, or it will not be a perfect **protoplasm**. The **protoplasm** is formed of the following elements:

- | | |
|-------------|---------------------|
| 1. Carbon | 8. Phosphorus |
| 2. Oxygen | 9. Calcium |
| 3. Hydrogen | 10. Sodium |
| 4. Nitrogen | 11. Potassium |
| 5. Iron | 12. Silica or flint |
| 6. Aluminum | 13. Manganese |
| 7. Sulphur | |

These thirteen elements, no more and no less, constitute

the **protoplasm** in the human body, which the innumerable, countless **protoplasms** combined, formulate.

These substances are found in the vegetables growing out of the ground, in the air we breathe, and in the water we drink. If there is any foreign substance in the air we breathe, in the water we drink, or in, or on, the food we eat, the **protoplasm** going to make up our body is defective, and the result is disease, sickness, suffering, debility, decay, despondency, worry, fear, nervousness, nervous prostration and every other ailment to which flesh is heir.

The most necessary thing in this world for human beings to know besides GOD and His Son, and the blessed Holy Spirit is that man has also a subtle, formidable enemy which is the devil or Satan. Man should also know himself, his own condition, needs, and how to take care of his body, what to eat and what not to eat and why.

At birth the body of the new born child is intended by the Creator to be perfect. GOD breathes (or puffs) the spirit of life into its nostrils and it begins to live, and as long as the spirit remains in the body, the child will live and grow to maturity. But it must have suitable air to breathe, water to drink, and food to eat, to furnish the new elements of which the body is composed and to take the place of the exhausted cells, and these must be absolutely pure, and unmixed with any foreign or deleterious substances; for if such are admitted into the body, the digestion, absorption of the elements of the different parts of the body will be hindered, if not prevented entirely from furnishing new and healthy or normal cells.

The very first dangerous thing to which the child is subject, is being wrapped up and its face covered so that it cannot have proper inhalations of air, which are absolutely and essentially necessary for the pure oxygen, in pure air, to be inhaled and taken into the blood corpuscles and taken to the extremities, that the process of nature in furnishing heat for the body, may go on and almost instantly, as frequently is the case, the child is smothered and its life destroyed. Indeed, great care is necessary on the part of the mother and attendant to see that plenty of space is left over the face and nose of the child, so that it may have the pure air.

The life of the new born child is in danger from numerous causes which threaten its life and health. The affectionate sympathy of the parents and attendants is such that they want to give the child something to eat, for nourishment. Then, if it cries (which is natural) they want to put it right to nursing, or give a sugar tit, whereas nothing should be given the child for at least a few hours. And then nothing but pure water should be given except that which the child takes from its mother's breast. Nature has provided in the breast of the

mother a substance which is intended to be nursed by the child for the express purpose of cleansing the alimentary canal, and prepare the child during its first three days for the food which nature will supply at the expiration of that time. The milk is not formed until the third day and that is the earliest time that nature can provide just the food the child requires.

Mothers should be taught that their blood must be absolutely pure, and that there should be no foreign substances taken into it, in order to have a healthy child; but the ways of the world are such that mothers, as well as every other person, are constantly taking into their systems foreign substances on or in food, to change the taste of it, and make it palatable. The result is, that one of the substances universally in use only poisons the child,—and **that is salt—common table salt—or chloride of sodium.** It is **chlorine**, a poison in salt, which gives it a savor, and chlorine is a **death dealing poison** to any child. The milk of mothers who have been taking that substance into their systems is more or less poisonous to the child, hence the greenish diarrhoea that nearly always attends the child in the first days, weeks and months of its life, and that produces the colic from which children most generally suffer during the first three months. More than two-thirds of the children that die before they are from three months to three years of age, die on account of the use of salt, and the first symptoms of the poison are caused by the salty milk from the mother's breast.

We are glad to be used of God to make this truth known to every person we can possibly reach, and urge upon everyone to consider the matter of taking into the system nothing that is poisonous. Nearly all foreign substances taken **into** the system are deleterious.

This subject will be considered more fully in the chapter devoted to **sodium and salt.** It is of the utmost importance that every person should know about this matter and, therefore, we most earnestly invite investigation from each one of our readers.

When the boy or girl grows up to the age of discretion (which is about the age of twenty-one years) their characteristics have been developed. Indeed, at the age of from sixteen to twenty, boys and girls formulate habits and settle down into the regular routine of life, each one having a characteristic, peculiarity or idiosyncrasy.

In our study of humanity we have been able to divide human beings into at least twenty-four different families (a few of which are described here), the same as apples or potatoes are divided. If a sample of all the apples grown in the United States were put together in a room, it would be easy to select the Ben Davis, the Greening, the Pippin, or any other

family from the great pile of apples. Every one making a different appearance from any other family, and each one having a peculiar odor different from any other; each having a different size and shape, so that the "Sheep's Nose," the Baldwin, or any other apple may be selected at will. So it is with the human family.

The Hydrogenoid Temperament:

The first family to be considered is that of the **Hydrogenoid** temperament, meaning a body that is filled with water. The hydrant from which water is drawn is so called because water is composed of hydrogen gas. The hydrogenoid individual is filled mostly with water. A person of the hydrogenoid temperament is naturally slothful, inactive, and given to much thought. Such people have obesity, and the spirit that causes this peculiarity loves water or fluids more than anything else. The spirit in such people is that of obesity, and giving way to that spirit causes such people to fill their bodies with fluids. Their own spirit gives way to the control of the obesity spirit, and the obesity spirit gives them the thirst. Such people are usually fond of salt, and the more salt they take the more thirst they have. Such are subject to sudden death from apoplexy, produced by the obesity spirit within them.

The kidneys of such people are overworked; their brains are half-drowned so they cannot think for themselves and need some person to direct or control them. Another peculiarity is, they are always desirous of and looking for sympathy. They are easily insulted, their "feelings" easily hurt. Sympathetic people usually sympathize with this class to the extent that they become very weak and dependent. In order to be delivered from that trouble they should go to one of GOD's true ministers and have him do as the LORD JESUS CHRIST Himself would do, and as He has provided in Mark 6:17, where He says: "These signs shall follow them that believe; in my name shall they cast out demons (or evil spirits)." Obesity is caused by evil spirits, and in order for a person in that condition to be restored to a normal condition, those spirits must be cast out, and sometimes must be ministered to again and again before victory is secured.

Another interesting fact in relation to the different families or species of human beings, is that each family has a striking resemblance (some more and others less) to some animal, and whatever animal any human being suggests by resemblance, or action, should be considered, studied and compared, in order to better understand the characteristic of the individual. It is very plain in the case of almost every hydrogenoid individual that such suggests the animal known as **The Sloth**, which always intimates slowness and tardiness;

disinclination to action or labor; sluggishness; laziness; idleness and indolence. In the study of such people (going back to their early childhood) it will be found that they were fed mostly on hog meat, or swine's flesh. Whatever a person eats enters into the body, and if a person eats pork every day as the leading food, more than half of the body of that individual is hog, and may be characterized as a "two-legged hog." Then by considering the characteristic of the hog it will be seen, as the hog nature is to swill, that the "two-legged hog" greedily drinks beer, coffee, tea, chocolate and other slops, which are unfit for human beings.

Unless people with the hydrogenoid constitution cease to give way to the evil spirit that causes them to drink so much fluid, they will either suddenly die with apoplexy, or continue to grow until they are as broad as long. It is only this constitution that can be made corpulent by drinking water. Those of other temperaments and constitutions will frequently drink more than they should, but in doing so (as they are advised by many ignorant or designing physicians) the result will be the kidneys are overworked and become diseased, as in Bright's disease of the kidneys, or dropsy.

The Sanguine Temperament.

The second family to be considered is the **Sanguine** temperament. Such persons are temperamentally quick in thought, movement and purpose. Persons of this temperament are ardent and very sanguine, but easily startled and thrown off their base by sudden sounds. They usually have brilliant complexion, activity of the circulation and respiration. Such persons, when there is a mixture of other temperaments, on account of parents being different, are unduly emotional and lack poise and self-possession. They are subject to neurasthenia, or weakness of the nerves, and pneumogastric nerves and heart, especially when they overwork, and when they do, soon become exhausted and are liable to have a nervous breakdown. Such people are subject to wasting diseases and nervous prostration. Overstrain and worry should be avoided by this family of people. There are more of this family that go deranged and subject to hysteria, delusions, hallucinations and brain storms than any other, and it is all brought upon them by peculiar spirits that are attracted and have an affinity for nervous people, and when nervous people forget themselves and give way to excesses, Satan takes advantage of them and puts one of his neurotic spirits upon them. In order for such people to be delivered and healed, long rest of mind and nerves is essential.

There are people of the sanguine temperament who have so much iron in their blood they are subject to blushing because the nerves from the brain send an impulse to the blood-

vessels through the sympathetic nerves, and causes the blood to rush to the surface, usually to the face, so that it becomes red. Self-consciousness, timidity, fear and shame are some of the mental states which are associated with this special characteristic of a portion of the sanguinary temperament family. Such people get too much iron in their blood because they have an abnormal appetite for those things which have an abundance of iron in them. There are people who cannot eat rutabaga turnips without having some symptoms like these mentioned.

The Gnostic Temperament.

The third is the Pneumatic or Gnostic family. The Greek word **pneuma**, from which the word pneumatic is derived, means **spirit** in our language. The word **gnostic** is from the Greek word **Gnostikos**, meaning sagacious, or good at knowing, and is the leading attribute of the family whose leading characteristic is abounding in wisdom and knowledge.

The person in which the spirit abounds is gnostic because he has his Creator, the Supreme Spirit, to guide him, and the first notable thing to be observed by one coming in contact with such a person, is that he is even minded, not subject to fancies, and has wisdom and knowledge which but few other men possess.

This family of people is entirely different from any other. They are almost diametrically opposite to the psychic, or soul family. The spirit of man is higher and stronger in character when the spirit is in control, than the person whose soul or **psyche** is permitted to lead. In every human being there is a warfare going on all the time, between the spirit and the soul, and in a majority of cases, the soul predominates because it is located in the fleshy brain of the person whose spirit is weak and yielding. That is the beginning of the tragedy in every man's life. The spirit of man really desires to do right, but cannot where the body or flesh and the soul is strongest. The spirit of man in man is the part that GOD and all that is good, pure and holy, has to do with. It is through the spirit of man that GOD controls; but the soul or **psyche** of man, being located in the brain, and the brain made of the same material that all the flesh and body is made of, is subject to control by the devil and his demons, and the man only having a very weak spirit gives way to Satan. In order to make this clear to the reader, we state that after the earth was created and made habitable for man, one of the leading angels in Heaven, named Lucifer, rebelled against GOD and there was war in Heaven, as will be found in Revelation 12:7-12. Lucifer's priestly duty was to direct the worship of the angelic throng to GOD; but he became vain and ambitious and perverted his office, and directed the worship of the angels to himself and drew after him one-third of the angelic host.

Lucifer changed himself into the devil—thus creating himself, because all that GOD created was good. He was then and always afterward called the dragon, old serpent, the Devil, and Satan, which deceiveth the whole world. When Lucifer changed himself to Satan, he, with his fallen angels, or demons, was expelled from Heaven and came down to earth. After he rebelled he corrupted all of the angels under his control and they became entirely subject to him, and became demons, or evil spirits. There was war in Heaven and the devil and his demons were cast out and came to earth and pre-empted (or took possession of) it; hence the body of man formed out of the earth, is subject to the devil. So it is the soul or intellect will be controlled by him unless the individual knows GOD, His SON and the HOLY SPIRIT, and has a knowledge of his danger and the enemy to which he is subject. Satan was cast out into the earth and his fallen angels, or demons, with him. The result is that Satan will put upon the person subject to him, by suggestion or mental telepathy, between the visible and invisible, thoughts and purposes of impurity which, if followed, will cause him to be diseased, sick, and made to suffer torments; for the devil will send his evil spirit into the individual and take possession of the part of the body to which it is attracted, and cause that part of the body to abound and be made more prominent than any other part, and in this way gives a character to the individual. Hence it is, there are drunkards, gamblers, thieves, robbers, liars, cocaine, morphine, alcohol nicotine or caffeine fiends.

The neurasthenic human is subject to control of the evil spirits existing in people of stronger minds with whom they come in contact, hence we meet a great many who are "spiritualists." The same class of individuals are led by spirits that cause them to believe and claim they are not only Christians, but holy, pure and good; but as a general thing their lives do not conform to their profession. All over the world today there are such weak-minded people who have been overcome by the spirits in other people and made to believe that they have the Holy Spirit in them, and some of them speak in strange tongues, claiming the Holy Spirit speaks through them, when it is the spirit of the devil they secured from and through the person who had a superior mind over them and with whom they come in touch, and were deceived and made to believe the false is true.

Likely there will be some "Pentecostal" people who will read these pages. If the one who does so jumps to the conclusion without proper consideration, he or she will become prejudiced against this book and its author, and speak against it saying that we are opposed to "speaking in tongues." To such we reply emphatically: We are not opposed to "speak-

ing in tongues" when they are genuine. Like the Apostle Paul, "We forbid not the speaking in tongues," but claim the right through the gift of discernment to distinguish between the true and the false. The many who condemn and misrepresent us only do so because they are so carried away with their "speaking in tongues." They do not covet the best gifts: "Though we speak with the tongues of men and angels, and have not Divine Love (the Bible evidence of salvation) we are as sounding brass, or a tinkling cymbal."

The person who has a larger spiritual idiosyncrasy than others is in danger all the time of demons who will take possession of his spirit and speak or act through it. Such spirits are called "religious demons." For instance, we have been to meetings where great revivals were being held and have seen people lying on the ground in a trance for hours, and others, subject to the same character of spirits were so intoxicated and overcome on account of having a weak mind and small calibre of brain, that they would run around as if wild. We have also seen two or three at a "revival meeting" climb a tree and make all kinds of grimaces, and others engage in the most foolish and unreasonable gibberish.

People with the neurasthenic temperament, or character, are subject to sudden death, more than almost any other class of people, except the extremely hydrogenoid. It is well known by physicians in large cities who are connected with hospitals, that after each holiday when large numbers of people visit the sick, more people die than at any other time. One Christmas recently twenty-four patients died in the Cook County Hospital and the day after Christmas it was evident to investigators that those deaths were caused because they were "talked to death." A great many patients in hospitals whose time hangs heavily upon them, are always glad to have friends visit them, and it is all right for any but the neurasthenic patients to enjoy such visits. The physicians in charge should know the difference between the neurasthenic and others, and protect them.

The Bilious Temperament.

The fourth is the Bilious temperament or constitution. While the neurasthenic and hydrogenoid class are generally light complexioned, the people having bilious constitutions have black or brown eyes and are generally dark-haired. They are bilious because the bile from the liver abounds and affects the tissues, organs, brain and complexion of the individual. When they give way to their desires they eat too much of the articles of diet which they crave, and they always crave those articles of diet which abound in waste matter or have an abundance of nitrogen. These people could be well charac-

terized as nitrogenous constitutions, but we prefer to designate them by the term: bilious temperament. Such people are subject to peculiar diseases. Indeed, every family of individuals has the peculiarity in manner, thought, purpose, design, plan and desires, peculiar to its constitution. Indeed, in our practice of medicine, when people came to us for diagnostic purposes, or for a treatment, if we could get our nose close to the neck, with the clothing lifted, so the effluvium from the body could be detected, we could tell by the odor, exactly what disease that person had. This is because every family and every disease, and everything that exists has its peculiar odor, hence it is that a person having a bilious temperament has the peculiar characteristic odor of that temperament. These facts should be known to every minister and to every physician. Yes, and to every individual who is interested in knowing what is best for him to eat and not to eat, and how to avoid eating or drinking too much.

Persons of a bilious temperament, when they possess a normal quantity of bile, mixed with silica, aluminum, alkali, sodium, iron, sulphur and phosphorus may be called the **Bilio-Sanguine Temperament**. But frequently they have a mixture of the nervous, neurotic or other temperaments, on account of a mixture of characteristics, through marriage.

The Bilio-Sanguine Temperament.

The fifth is the bilio-sanguine temperament. Such people are generally full-blooded and clear-headed, with retentive memory; quick to understand what they hear and read, and retain what they learn. They are generally "walking dictionaries." They are even-minded and their leading characteristic is bravery (there is no cowardice in a real bilio-sanguine nature; they have "grit" and "gall"), but are hot, impetuous, rushing into places "where angels fear to tread." They often open the way or blaze the path for later explorers to follow. They are vehement, and unless they watch themselves closely, are hastily or rashly energetic, so that they go to extremes; they are generally passionate and their indignation easily aroused, and liable to violent anger. They are naturally ardent, intense and decisive. They are glowing, intense, fierce, vehement, eager to learn and grasp new truth; zealous, keen, fervent, conscious that their acquaintances can forgive them for anything except their superiority. We have notable examples of such people in General George Washington, Napoleon Bonaparte, Kaiser William of Germany, and Theodore Roosevelt of America.

In speaking of a bilio-sanguine temperament being "clear-headed," we are reminded that because of the marriage of men and women of different temperaments, totally unsuited to each other, there are thousands of divorced people in the world.

There are also persons whom we characterize as mutton-headed (soft); wooden-headed (pithy); mullet-headed (fish swimming around with its eye open, with no particular purpose); pin-headed (little sense with small head and brain); figure-headed (only to fill a position without any action); swell-headed (bigoted and often appearing as a pale stone with nothing to recommend it except its elaborate setting); bone-head (hard, unresponsive); pudden-head (so soft anything penetrates, but is not retained); block-head (another wooden creature, only having large dimensions); chuckle-head (chattering and making a joke of everything, and not capable of comprehending the serious); sap-head (conceited and running over with sap, and considering nothing of any importance apart from self); mush-head (another soft-head, but easy to take impressions which are not retained); bullet-head (round, heavy and hard to impress); bull-head (one who refuses to be convinced and always looking for the red flag); muddle-head (always in confusion without ability to classify; always learning but never arriving at the truth). Bilious people are more subject to malaria and to epidemic diseases, such as smallpox and eruptive diseases, than others.

The Lymphatic Temperament.

The sixth is the Lymphatic temperament. The person with a lymphatic constitution is generally pale, with flabby muscles and sluggish in vital, voluntary and mental action. They understand with difficulty and in order to comprehend, they have to pay especial attention to what they hear or read. They are subject to diseases and peculiarities which are governed and controlled by the lymph-fluids slowly circulating through the body outside of the arteries and veins. They are subject to glandular diseases, and such people must especially avoid the use of swine flesh, because as sure as they do eat it, they are liable to have cancer, scrofula, tuberculosis or other diseases of the glands

The Bilio-Nervous-Lymphatic Temperament.

The seventh is the Bilio-Nervous-Lymphatic temperament. When people of the lymphatic constitution are married to bilious or nervous people, their offspring are going to partake of a mixture, and such people are very gentle, courteous, kind and careful; but have a desire to be exactly right in all things. They are liable to criticize, misjudge and accuse other people, making the slightest suspicion of wrong-doing in others a great mountain. The same characteristic makes them subject to the false accusations of Satan, making them believe they have committed "the unpardonable sin." Others must walk very circumspectly before them or they will be condemned. There are other constitutions which, by force of

circumstances, are unfortunately mixed by marriage with others, and produce children with peculiar natures and constitutions, and whichever father or mother is stronger in mind and nature, the offspring partakes of that trait of character which is strongest in one of the parents.

Young people should be very careful to know these things and be able to judge, accept or reject in selecting a help-mate for life. It is because of mistakes made in regard to this important matter that there are so many divorces and so much trouble in families.

The Bilio-Nervous-Lymphatic family is more subject to tubercular diseases and to chlorine poison in salt than any other, and it always causes emaciation and weakness of muscles and nerves or a flabby body. This class is more easily influenced and led into crime and wrongdoing than others, and when they do enter that field, they excel. Indeed, they excel in almost everything they undertake, but soon weaken and fail.

There is another important matter to be considered with this phenomenal family or class of men and women. The offspring of people wedded to opposites are before birth (in prenatal condition) more susceptible to impressions, dreams, and the mentality of the mother than others. The most unheard of and remarkable geniuses, as well as the most diabolical criminals, or freaks, are produced in this way. We have an example in the intellect of one of the most remarkable inventors who ever existed on earth. We refer to our own beloved friend, Thomas A. Edison. We had the pleasure and honor of being associated with him and working on the opposite side of the aisle with him when he and the writer were operators in the New York Telegraph Office, then located at 145 Broadway, New York City, directly after the close of the Civil War in 1865-6. We learned from him then, that his mother had frequent dreams and thoughts of seemingly impossible things connected with electricity, which would astonish the world. Hence it is that her son, Thomas, is certainly the most extraordinary inventive genius that ever lived on the earth. Mothers, before their children are born, are responsible, therefore, for many of the characteristics and peculiar idiosyncrasies of their offspring. People with the inventive characteristics have peculiarities and idiosyncrasies which no other family of human beings have. They are subject to overwork and when they study too hard and work too long, they will, sooner or later, have a break-down. Yet, they are generally very strong in body as they are in will power. They are exclusive and cannot easily be approached. They have only one thing to occupy their minds and attention. Many of them seem to be cut off

from GOD and anything of the Bible. Indeed, most of them are infidels and reject GOD and His Son.

The Psychic Temperament.

The eighth is the Psychic temperament. This is the soul family and diametrically opposite to the spirit or pneumatic family. Members of this family are intellectual and desire more than anything else to have an education. Their strongest proclivity is mental. Some of them have a mania for study, so that they overdo themselves and injure their brain and make a complete failure. Such people abound in carnality. The word **carnal** is from the Greek word **sarx** and refers to that part of the anatomy between the skin and the bone. The man abounding in the psychic powers of the soul, the mind or the intellect, is generally very proud. Such a person is always after the intellectual and is not satisfied to associate with any who are not intellectual. Such are generally critics. Besides this, they want the very best and finest of everything. They are exclusive, accepting for companionship only those who are like themselves, first-class, in every respect, according to their estimation of character, living up to that standard with their own proud spirit.

These people abound in the churches and in society and always aspire to be superior to all others. They want to have the most beautiful houses, the most learned preachers, the best trained choirs (and finely dressed), the largest business and the finest of everything. Such people are leaders in fashion. They are the most difficult people in the world to reach with anything pertaining to a change of life and acceptance of GOD as supreme. **They are Supreme** in their own estimation. They will go into a church, congregation or lodge if they can be at the head of it and have a controlling voice; if not, they must be the constellation or particular star that attracts attention and applause of the crowd they run with. Such people make the very best doctors and lawyers that can be had, and such people want the very best doctors, lawyers and everything else. The spirits of such people are overcome by the psychic, or soul, so that their spirits are mere nucleus. GOD does not have much consideration from them. They are self-willed and will not even be led by GOD, or anything that can be told them about the spiritual. They utterly reject spirituality.

The very best and finest editors, from a worldly standpoint, are entirely and exclusively psychic. They certainly do build up a large circulation for papers they edit. They always attract the common people. They will give no consideration whatever to anything spiritual. Most authors of psychic books are of the same nature.

The Judicial Temperament.

The ninth is the Judicial temperament. When a hydroge-

noid individual is married to a psychic individual, the psychic predominates in the nerves of the offspring of such man and wife, and their offspring is apt to have a large frame and body, with a superabundance of nerve force and power, on account of an abundance of the psychic nature of the psychic father or mother. Super-abundance of flesh supports the brain and nerves, and the result is the world has men qualified to be real judges in courts. Such people have more influence with men of all conditions and characteristics, than any other class, on account of their prepossessing personality.

We have a notable instance in one of the leading men in the United States, who was recently president. A natural judge as all such appearing persons are; a splendid lawyer; a brilliant mind, but self-conceited and unapproachable by ordinary people, even his equals, and hence it is such people are apt to set themselves up "surrounded by a panoply of self-complacency." As judges they generally hold themselves up superior and from their decision there is no appeal. Hence the spirit of such people is in direct opposition to the CHRIST SPIRIT; they will not listen to anything pertaining to spirituality.

This class of people cannot be moved, and what they don't know is not worth knowing. They are subject to the same diseases and have the characteristics of the parent they most favor.

The Sensitive Temperament.

The tenth is the Sensitive temperament. The person with a sensitive temperament is like the sensitive plant, so that when touched she withers. We say "she" because only weak women have such natures. If a man has the sensitive temperament, it is because he is one of the few men who are effeminate. These people are so very sensitive they partake of the cowardly nature. They are extremely nervous. They are very sympathetic and show great distress and weep much, and sometimes when there is no real occasion. The Homoeopathic School of Medicine designates this class of people as "pulsatilla patients." They suffer greatly from little pain and generally "make a mountain of a mole-hill." They nearly always look down their noses, sit in silence when not weeping or in pain, and shun the gaze of every person. They need a guardian nearly all the time.

The Criminal Temperament.

The eleventh is the Criminal temperament. People having the Criminal temperament may be classified with the Nervo-Bilious group, only with this difference: they have that temperament in the extreme. Their prominent characteristic is excitability of the nervous system, and have a preponderance of the emotions and impulses over the reason and will. Their

muscles are small and soft, and their form generally slender. They are constitutionally opposed to labor. In such persons their emotions overrule reason.

The trend of the world and of the flesh is to reject and ignore GOD and His Word. The Bible is not permitted to be read and solemnity and prayer are banished from homes where they were raised. There are comparatively few homes of children where the parents have family worship. The result is boys are allowed to run wild and associate with other boys who are depraved, demon-possessed, profane and vulgar, by whom they are led into sin and crime. Not having GOD to protect them they soon become possessed of criminal spirits.

The criminal is a serious study, as to his physical and mental traits and habits, to say nothing of the discipline he requires.

A criminal is a man wholly immersed in the sense nature, and even this nature he has perverted; he deliberately chooses to live in direct opposition to truth, justice and goodness. His mind dwells on crime, and whatsoever a man meditates upon, he imitates; this is a law of nature as infallible as that of gravitation. The downward steps in crime are potent, until at last, the criminal is utterly opposed to all good, and in open rebellion to the just government of GOD and man. Be he man or spirit, he is obsessed by an evil spirit. (For instruction on this subject read chapter devoted to demonology).

The criminal is such on account of the evil spirit in possession of his soul, or intellect. GOD has provided for demons, or evil spirits, to be cast out and has given His creative, saving and healing power into the name of JESUS CHRIST, His Son, so that when one of His true, chosen, called-out and ordained ministers may rebuke, command or cast-out such a spirit, and the individual who has been a criminal (if he is really desirous of becoming an honest, good and true citizen), will be made into a new man, and restored to the image of his Maker. But if he will not gladly and earnestly desire to be changed, he should be pitied, nursed and not punished, but kept in restraint only, and constantly urged by a man or woman of GOD to surrender and accept GOD and CHRIST, and have pointed out the way (CHRIST is the way) to him, which he will more than likely finally yield to and accept the Gospel of CHRIST, which is the power of GOD for perfect restoration.

We agree with Prof. Lombroso, the distinguished Italian authority on criminology, that there is only one step between insanity, crime and genius. Therefore, the criminal should be nursed and treated kindly and not punished; for an evil spirit cannot be driven, prayed or persuaded out, but can only be gotten rid of when the criminal is sorry for his sins and desires reformation.

The Hypochondriac, or Melancholic Temperament.

The twelfth is the Hypochondriac, or Melancholic temperament. This family of human beings is a product of a combination of a number of temperaments. First, the hydroge-noid; second, bilious; third, sanguine, and these are sometimes mixed with the nervous. Just the same as it is in chemistry, two or more elements mixed together will produce a third and that third partakes somewhat of each one of the elements which produces it. Such people are gloomy, somber, mournful, and are generally subject to depression with gloom. They usually have a gloomy state of mind and always have forebodings, looking on the dark side of everything. They are subject to "the blues."

This temperament is inclined to a kind of mental unsoundness, characterized by extreme depression of spirits, ill-grounded fears, delusions and brooding over one particular subject or train of ideas; they are often ill-natured, sullen and irascible.

There are seemingly all degrees of melancholia: sometimes we designate it simply as dejection; gloomy; pensive; seriously thoughtful or meditative.

Now, strange to say, people of the melancholic temperament are not always the "most miserable." There is only a short step between melancholia and joy. Melancholia can be indulged in until it becomes a dissipation. In the realm of the emotions anything that excites and raises them above the normal, we are inclined to call the condition buoyant, or happy, and by the same law of our being, that which depresses and runs below normal, is also a condition that can be indulged in until it becomes, through the law of habit, fixed dissipation; recurring at intervals of time, like that of the periodical drunkard.

If the person makes no attempt to control the depression, it in time controls him, and this condition is the beginning of grave danger; because it is at this point where demons, or evil spirits, attack, and sooner or later obsession or possession is the result. Very often these unfortunate people come under the control of a morose dumb spirit, and more frequently that of unclean spirits. Their name is Legion. There are, of course, extreme cases where the one possessed is unmanageable.

In our neighborhood we have an estimable neighbor woman who has "Melancholia Spells;" again and again her husband has come and requested us to come over and "cheer her up," and we have gone and found her entirely given up to depression; self-control, common-sense, and reason, were in abeyance.

Now, contradictory as it may sound, in our study of this case, we cannot feel in our heart, that this woman is ever

very unhappy; to the contrary, "her misery seems to be her joy;" it entertains her! There seems also to be a kind of exultation in her condition even while soliciting the sympathy and "cheering up" of those in attendance. However, after a short time the reaction sets in, and the "slide" in the scale of the emotions begin to move upward, and by degrees she becomes again normal—but, often there is a tendency to go to the other extreme; into a kind of glowing, ecstatic, feverish excitement bordering on that of hysteric weakness.

Again those of the hypochondriac or melancholia temperament are equally in danger of unseen influences: both extremes require careful study and ministry. They require teaching more than medicine. They must understand their danger and the importance of self-control and reason pointed out to them. They should be warned of the danger of demons, or evil spirits, and instructed above all things that they are to "give no place to the devil" and urged to accept the scriptural injunction and promise: "Resist the devil and he will flee from you."

There are a dozen or more other temperaments of importance, but we leave these for the reader to think and study, and observe for himself.

In the study of the different temperaments the fact should not be lost sight of that everyone is subject to the peculiar diseases, sickness, and evil spirits causing torments peculiar to the constitution; that each disease and each torment is peculiar to itself and is always productive of a certain odor and physical symptoms peculiar to that disease, or spirit causing torments.

Young people desirous of finding and having a companion for life, with a view to matrimony, should give the matter of temperament and of the peculiarities of a person having such temperament due consideration as will be exactly fitted and harmonious, and if not exactly agreeable to both parties, differences and discord will arise. What is the use of marrying a man or a woman that is not exactly suited, and no person should ever think of marrying a man or a woman that is not so suited.

There is another thing that should be said in connection with temperament, character and idiosyncrasy. Whenever any of these temperaments have any difficulty, it will be found that trouble, if physical, will be aggravated at a certain hour in the twenty-four. It is the same in disease. Each disease commences at a certain time and the aggravations take place at a certain time. This knowledge is useful, not only to the medical profession, but the laity as well. Every person should make a study of these things, for they concern every man and woman. Indeed, these matters of general import should be taught in the schools, and the young children should learn them.

THE CAUSE OF DISEASE AND ITS CURE.

Chapter II.

It cannot be possible that GOD placed man here on this earth subject to diseases, sickness, suffering and death without making provisions for his deliverance and healing, with absolute certainty of being healed, without being compelled to depend on man and his devices.

Reader, do think and use common sense in regard to this matter, and consider it, as the most important of all other matters pertaining to life and health.

By reading the Bible through with an earnest desire to know GOD and just what His plans and provisions are, and get into the Spirit which is of and from God in reading the Bible, it is made clearly plain that GOD formed man and placed him here on earth, a perfect being, without diseases, sickness or suffering torments, and as long as man obeyed GOD and maintained loving allegiance, and in actual communion with Him, he (man) kept well and happy, having every need supplied. This refers to the first man—Adam.

It was disobedience on the part of man causing separation from GOD, which made him subject to diseases, suffering and torments; to poverty and worry.

Then after man being led by the negative of God, which is the devil, having disobeyed GOD, man brought upon himself separation from GOD and suffering of mind and body. But in after time GOD in mercy delivered, and declared by saying:

"I AM THE LORD THAT HEALETH THEE." This is declared in Exodus 15:26: "If thou wilt diligently hearken to the voice of the LORD thy GOD, and wilt do that which is right in His sight, and will give ear to His commandments, and keep all His statutes: I will permit none of these diseases to come upon thee, which by their own disobedience the people of the world have brought upon themselves: for **I AM THE LORD THAT HEALETH THEE.**" (Literal Translation.)

Then again, GOD says in Genesis 18:14: "Is there anything too hard for the LORD?"

In Deuteronomy 1:17: "The cause that is too hard for you, bring it unto me, and I will hear it."

Again in Proverbs 13:15: "The way of the transgressor is hard."

In Psalms 107: 17-20: "Fools because of their transgres-

sion, and because of their iniquities, are afflicted. * * * Then they cry unto the LORD in their trouble, and He saveth them out of their distresses. He sent His Word, (The LORD JESUS CHRIST His SON) and healed them, and delivered them from their destructions."

And when the LORD JESUS CHRIST had performed His mission on earth, He said to men: "Verily, verily, he that believeth on me, the works which I do shall he do also, and greater works shall he do because I go to my Father."

And again: "These signs shall follow them that believe on me. IN MY NAME shall they lay hands on the sick and they shall recover. IN MY NAME they shall cast out demons (evil spirits)."

He does not say: "If there is any sick among you let him call for the best doctor to be found and let him give medicine or operate;" but He does say through the Apostle James 5:14: "Is there any sick among you? Let him call for the elders, of the Assembly, and let them pray over him, anointing him with oil IN THE NAME OF THE LORD, and THE PRAYER OF FAITH SHALL SAVE THE SICK, and THE LORD SHALL RAISE HIM UP; and if he have committed any sins, they shall be forgiven him."

The man has rejected God and ignored His Word, yet God in His mercy has graciously provided a way whereby he may be healed. If he will return to God, accept His Son, and His act of suffering crucifixion and by so doing secured redemption he will be fully delivered through the ministry of an ordained, called-out-man of God, for He declares, "Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me, and he that receiveth me, receiveth him that sent me."

Let it be distinctly understood that this author does not condemn doctors, medicine or surgery, for, having practiced medicine for a quarter of a century, and being the author of twenty-seven volumes of *Materia Medica*, he knows all about medicine and doctors, and knows they are all right as far as they know, but to be true to GOD and our fellowman, we must take the position so plainly taught in GOD'S Word. The doctors, medicines and surgery are for the people of the world, and for those Christians who are ignorant of the true teaching of the Bible, that GOD through CHRIST and His true ministers, is the Saviour and Healer of His people. They are holding, in their ignorance of GOD and His Word, to the doctrines, plans and devices of man. They do not know Christ is the Healer Divine.

If true Christians have no more than the world has (doctors, medicines and surgical operations) what is the use of being Christians? We do have something better, for we have CHRIST JESUS, the SON OF GOD, the Creator of all

things, and if He was able to create our bodies, He is able to repair and heal us. We find by nearly twenty years of active labor as GOD'S minister, and by actual experience, that such is true, and as one who practiced medicine successfully for a quarter of a century, we know the difference between disease causing sickness, and evil spirits causing torments, and also that more people die from medicine and surgery than from disease. Also that more people are sick and suffering on account of their eating foreign substances which GOD never intended should be taken into the human body, and drinking poisonous beverages to stimulate and to satisfy morbid tastes and craving produced by irregular and death-dealing habits.

Those who are ignorant of the truth regarding health and proper self-control of mind and body, led by the peculiar spirit in them, often confront us with the question: "Didn't GOD make poisons which are medicines?"

We always answer by giving the truth:

"No, GOD never made any poisons or provided any other means than His own for the healing of the sick and suffering. He declared: (Genesis 1:31) "GOD saw everything that He had made, and, behold! it was VERY GOOD."

He made the beautiful belladonna shrub which bears such lovely crimson flowers, with delicate white borders, followed by attractive little round fruit; also Poppy, Hemlock, Henbane, Hellebore, Ramno, and hundreds of other poisonous shrubs, trees, vines and plants. They were made by GOD, but it is evident they were good and not bad in being poisonous. Other hundreds of flowering plants and beautiful shrubs, all growing out of the same ground, have different spirits in them, or they would all be alike. The Belladonna has a very poisonous "**active principle**" in it which is known to scientists as "**atropine**." It is the very essence of the Belladonna nature, and is one of the most virulent and dangerous poisons known to man. But this "essence" is only the finer and richer portion of the plant and like the plant, is a material substance from the ground; but what causes the peculiar poison principle in the material? We answer, it is an invisible spirit, and an evil one which did not come from GOD and, with its father the devil, was driven out of Heaven and came to the earth and which fancied and was attracted to the Belladonna flower, and went into it and gave the plant its devilish, destructive power, to bring forth the poisonous fruit. That spirit is called "**atropa**" (Latin **ater**—black). The leading thought conveyed by the word "atrocious," meaning outrageously bad, or wantonly wicked, criminal, vile or cruel, and is **atropa** a spirit which does not inhabit any other material grown or taken out of the earth.

The same with the Poppy. It grows out of the earth near the Belladonna or night-shade plant; but it contains a different

and more subtle spirit, that of "**morphia**," and is as subtle as the devil himself, which is capable of being divided into another called "**codeine**," which is only a very little less powerful than **morphia** in contemptible degrading character, than its twin.

And so we might go on if we had time and space to mention hundreds of other poisonous plants used in medicine for the purpose of poisoning and setting up opposite diseases, with the hope that the disease set up will destroy the other.

Why is it that doctors and others, taught and learned of men, do not go to GOD and learn of Him? The answer is: they cannot understand GOD because they cannot see Him, and do not know that GOD is a real Spirit—**THE SUPREME SPIRIT**—and that He has given His Holy Spirit to come into and teach man.

LIMITED ANATOMY AND PHYSIOLOGY

Pertaining to the Most Vital Parts of the Human Body.

Chapter III.

A mere outline of anatomy or physiology of the human organism must necessarily precede instruction as to the character, existence, prevention, and cure of disease.

Disease, as defined by the medical profession, means "disordered function," which cannot be understood without some knowledge of the normal or special characteristic action of any power or faculty in the different departments of the human body, to which reference is made in this book.

Anatomy or physiology are inseparable, hence it is: the one will be interwoven here with the other.

The body of man is primarily formed of the earth and is earthly. GOD says in His Word: "The LORD GOD formed man out of the dust of the earth and breathed into his nostrils the spirit of life, and he became a living soul."—(Genesis 2:7).

The body of man, made of the earth, is supported with life from GOD, our Maker, through the vegetables and products which grow out of and are of the earth.

The thought should come in right here that directly the vegetables and products, if laid aside or kept long without cooking, become stale. They commence to putrefy and soon return to the earth. So it is the body of man, directly the spirit goes out, commences to putrefy and soon returns to the earth from which it came; but the spirit goes into the unseen world.

The body is composed of thirteen elements which are obtained in food, drink, and from the atmosphere. These elements are as follows:

- | | |
|-------------|---------------|
| 1—Carbon. | 8—Phosphorus. |
| 2—Oxygen. | 9—Calcium. |
| 3—Nitrogen. | 10—Sodium. |
| 4—Hydrogen. | 11—Potassium. |
| 5—Iron. | 12—Silica. |
| 6—Aluminum. | 13—Manganese. |
| 7—Sulphur. | |

These elements combined, one, two, or three together,

produce other elements (in the manner of chemicals), making up the sum total of about fifty-seven different elements forming the body in its entirety, and all these elements, each, or in combination, nourish and rebuild by replacing that lost by wear and tear, and supplying the need of the different organs in the body; such as the heart, liver, kidneys, sexual-organs, arteries, muscles, nerves, hair, coloring matter, bones, nails of the fingers and toes, periosteum, tissues, membranes, skin and every portion of the body.

Protoplasm.

All of the different portions and organs of the body are made up of numberless cells, the smallest element of the organized structure which manifests independent, vital action, or a morphological, structural unit.

These minute cells are composed of a jelly-like material called by scientists: **Protoplasm**.

The word **protoplasm** is derived from two Greek words, **protos**, meaning first, and **plasmas**, form. **Protoplasm** then signifies the first form of all that goes to make up the human body. The first thing made by our Creator to make up the first human body was **protoplasm**.

Then if the human body is made up of millions of small life-producing cells, it is evident to every sensible person that the food, drink and air we take into our bodies must be absolutely pure or our bodies cannot be healthy, or our thoughts be pure.

When we consider the millions of people suffering and dying, and that the hospitals for the insane all over the world are crowded with lunatics, all on account of parents not having any knowledge of what to eat and drink, and what not to eat and drink, and teaching and forcing their children to live pure and clean lives, and not take into their systems any foreign or unclean substances, it is evident that these facts should be made known and gladly received and lived up to by every person in early life.

These cells often contain within a smaller cell, that which is called the **nucleus**, and sometimes inside of this smaller cell there is a tiny dot called the **nucleolus**, defined as a microscopic nut. Huxley says: "A large, clear, spherical nucleus is seen in the interior of the nerve-cell; and in the center of this is a well-defined small round particle: the nucleolus."

We come now to the most important, as well as the most profound, subject connected with human life and health. It is the commencement and the absolutely necessary element in the formation of the human body. We say profound, because it is intellectually deep, entering farther into, and reaching more nearly to the bottom of the matter of life, than

anything else, except the spirit coming from GOD, which makes up the tripartite human being of body, spirit and soul.

Let us make a thorough examination and study of the **protoplasm** cell through which comes the mysterious life-giving current, as the spring receiving the water out of the earth is the starting point for the stream which increases by additional branches to form the river, so the **protoplasm** is the cell, sack, or pouch, which receives the life, and by adding its spiritual stream of life-giving power, to the product of other cells, forms and supplies the life of the man.

The **protoplasm** is composed of viscid, contractile, semi-liquid, more or less granular substance, that forms the principal portion of an animal or vegetable cell. Chemically it is a mixture of from 80 to 85% water and 15 to 20% solids, chiefly (as given by scientists, and using their phraseology): **proteids**, as albumoses, globulins, and peptones, with small quantities of fat, or carbohydrates like glycogen and inosite, a chrySTALLINE saccharine compound insomeric with glucose, and mineral salts, especially those of potassium, which cause it to yield an alkaline reaction.

We desire that every person, old and young, learned or unlearned, shall understand what these terms, used by the scientists mean; therefore, we will take the time and space here to explain and define the meaning of these different terms.

The word "proteids" signifies a substance which contains hydrogen, carbon, nitrogen, and oxygen, and may be subdivided into albumins, globulins, peptones, and coagulated proteid. The truth of the matter, according to our understanding, proteid is synonymous with albumin.

Albumins.

Albumin is the transparent, viscous, nitrogenous substance found in the blood, in all serous fluids, and in many animal and vegetable juices and solids. It contains nearly 2% of sulphur, and is amorphous like all proteins (albumins); it is soluble in water and coagulable by heat, alcohol, and the stronger acids.

Albumin enters generally into the composition of the animal and vegetable juices and solids. Animal albumin abounds in the serum of the blood, the fluid in which the solid blood globules and discs float, and which goes to make up the vitreous and crystalline humors or fluids, filling the eyeball. It is the so-called coagulable lymph or the juices of flesh. **The white of the egg is pure albumen.** It is the animal and vegetable principle which occurs in its purest, natural form in the white of the egg. In this sense it is called **albumen**, to distinguish it.

[When we reach the chapter where the chemical constituents of the different foods are given we will, in the subject of the egg, show why people should never eat eggs only freshly laid and raw, for the sake of securing the element which goes to nourish and support the protoplasm, which is the basic principle in all life.]

Globulins.

Globulin is one of a class of albuminous compounds which is insoluble in water, but soluble in dilute saline solutions. It should be remembered that saline solutions are formed in the blood by the combination of substances in the natural food, from vegetables and other natural products intended for human beings to eat. It does not refer to common table salt which is a mineral substance which we are certain was never intended to enter into any food required for the support and nourishment of the human body. We will consider this matter more fully when we come to the subject of chlorine, sodium and mineral salt.

Peptones.

Peptone is one of the soluble proteid compounds that the albuminous substances contained in food are converted into, when, as in the process of digestion, they are acted on by the ferment known as pepsin in the gastric juice, or by the ferment trypsin in the pancreatic juice which is necessary in the duodenum, or second stomach, to change the digested matter from the first stomach into chyle. Its presence is necessary in the protoplasm. Pepsin is the digestive ferment in the gastric juice which acts in connection with hydrochloric or other weak acids in dissolving and converting the solids into sufficient minuteness and infinitesimal fragments, that will enable the finest of the particles in the food, to penetrate the microscopic orifices or pores admitting those particles into the interior of the blood globules or discs.

After giving this scientific explanation, we now return to our subject and plainly state that **protoplasm** is an albuminoid substance, ordinarily resembling the white of an egg, consisting of carbon, oxygen, nitrogen, and hydrogen in extremely complex and unstable molecular combination, and capable, under proper conditions, of manifesting certain vital phenomena, as spontaneous motion, sensation, assimilation, and reproduction, thus constituting the physical basis of life of all plants and animals. It is essential to the nature of protoplasm that this substance consists, chemically, of the four elements mentioned; but frequently is found in the protoplasm a trace of some other elements; but the molecule (the smallest part of a substance that can exist separately and still retain its composition and properties, being the smallest combination of atoms that will form a given chemical compound), is

so highly compounded that these elements may be present in somewhat different proportions in different cases, so that the chemical formula is not always the same. The name has also been somewhat loosely applied to albuminous substances widely different in some physical properties as density or fluidity.

Protoplasm builds up every vegetable and animal fabric. It is ordinarily colorless and transparent, or nearly so, and of a glairy or viscid semifluid consistency.

Protoplasm was originally named Sarcode and such it is yet called when not confined by an investing membrane. It has the power of extension in any direction in the form of temporary processes, capable of being withdrawn again. Besides, it has also the characteristic property of streaming in minute masses through closed membranes, without the loss of identity of such masses. An individuated mass of protoplasm, generally of microscopic size, with a nucleus and a wall, constitutes a cell, which may be the whole body of an organism, or the structural unit of aggregation of a multicellular animal. The ovum is the female germ cell or egg. Through the result of fertilization by combination of the male and female germ-cells, the body of the new animal is formed.

The ovum of any creature consists of **protoplasm**, and all the tissues of the most complex living organisms resulting from the multiplication, differentiation, and specialization of such protoplasmic cell-units. The life of the organism as a whole consists in the continuous waste and repair of the protoplasmic material of its cells.

That most learned scientist, Huxley, says: "For the whole living world then, it results that the morphological unit—the primary and fundamental form of life—is merely an individual mass of protoplasm, in which no further structure is discernible."

Right here it is thought best to call attention to the long-hidden truth, which the medical profession has not yet grasped: that the cause of defective human beings dwarfed in mind and body; many of them criminals and more of them being no more than beasts, is the use of forbidden, unclean, partially decayed, or foreign substances in the place of absolutely pure food, the base and foundation of human life, or on account of poisonous impurities, diseased and malignant matter absorbed by contact with an impure body. The protoplasm is thereby made impure and defective, and the result is there are millions of criminals and human derelicts. Surely the Government should take the matter in hand of preventing men and women from marrying who are not in perfect health and mentally sound and qualified by a knoweldge of how to live, what to eat, and what not to eat and why, to be competent to raise up children.

Lymphatics.

Throughout the body there are lymphatic glands, which are nodular bodies about the size of a pea, or small bean, found in the course of the lymphatic vessels, composed of a reticulum, or a network similar to a honeycomb pervading the cell substance, and nucleus enclosing the softer portions of the protoplasm, containing lymphoid cells. These cells become lymphocytes on being carried off by the lymph.

The tissues of the body are nourished from the blood as it streams through the blood-vessels. Lymphatic fluids and some blood globules find their way out of the blood channels and get into the tissues. The provision made to get this fluid and cells back into the blood channels is arranged in this way. Besides, some of the waste matter needs to be washed out of the tissues into the blood stream, hence the lymph channels, or lymphatic ducts, are provided, and the fluid which is drained from the tissues into the blood channels is called lymph. These lymphatics start as very minute vessels, located even in the midst of the cells. A number of these lymphatics coming together make a larger vessel and these in turn run together to form still larger vessels.

The lymph collected from all through the body is expelled through larger channels into the blood vessels. The lymphatics are no more than sewers and channels to catch the waste products in the tissues, like a filter. For this purpose the lymph, after being gathered up, is passed through one or more of the lymph glands. It is absolutely necessary for life and health in the individual that the blood-vessels and the blood in them should be protected against infection; therefore the lymph is generally passed through two filters, and sometimes three.

Some knowledge of the location of the arteries and veins is common; but the average man never knows where his lymph vessels are, or that he has any, until he gets an infection of some lymph channel, and as soon as that takes place there are boils, carbuncles, pimples, and frequently an infected finger, through which nature is sending out of the body those foreign substances which people persist in taking, such as chocolate and cocoa, coffee, tea, hoarhound, licorice, etc.

When an infection of the main lymph channels take place there are red lines running up the inside of the arm or leg. Then there may be infection in the foot. Again a red line which is sore and painful runs up the leg to a kernel of the groin. Lymphatics thus run everywhere through the body. The lymph flows from the cells toward the center. This is not like the blood which streams through the arteries and veins, for the lymph flow is sluggish and uneven. This is because there is not the same propelling force in the lym-

phatic vessels as in the blood vessels. When a muscle contracts the lymph or waste matter is forced out and driven through the lymph channels. The blood-vessels have peristaltic motion by contraction of their muscular formation, but the lymph vessels are contracted by the adjoining muscles alongside of which they pass and the lymph is forced out by the tension of the tissues.

The lymph is a transparent, colorless, alkaline fluid, consisting of plasma, resembling that of the blood and corpuscles like the white blood corpuscles. Lymph is absorbed from the veins, organs and tissues, and is conveyed by the lymphatic vessels toward the veins, which convey it, mixed with the serum of the blood, to the heart, generally by the thoracic and right lymphatic ducts. The lymph is composed also of coagulable exudation from the blood-vessels in inflammation.

THE MEMBRANES OF THE BODY.

Chapter IV.

The membranes of the body are divided into two varieties,—one is the mucous and the other the serous.

The Mucous Membrane.

The mucous membrane is attached to the flesh as a lining of the alimentary canal and extends from the mouth, nose and ears through to the lower orifices of the body. The mucous membranes of the body are composed of a thin pliable expansive structure of the body; an expansion of any soft tissue in the form of a sheet or layer, investing or lining the structure. Most membranes are fibrous—that is, consist wholly or in part of some form of connective tissue, in or on which may be other and more special form-elements, as the layers of cells peculiar to the mucous, the serous, and other special membranes. In some cases a sheet of nerve or of muscle-tissue, constitutes a membrane, with little admixture of other elements. Some membranes chiefly consist of a network of blood-vessels, with little connective tissue. Most membranes are specified by qualifying terms, such as the adipose, alveolar, atrial and the alimentary mucous membrane; the arachnoid, and other membranes too numerous to mention here.

Not only through the alimentary canal and its annexes, but through the respiratory and genitourinary passages. It is one of the most extensive and most complex of the membranes of the body, varying greatly in character in different cases, and in different parts of its own extent, may include

various special glandular structures, as well as the appropriate nerves, blood-vessels, and lymphatics. The mucous membrane consists essentially of a basement membrane which separates a free epithelial from a fibrovascular attached layer. The epithelium is a layer of cells of various kinds, spheroidal, columnar, ciliated, etc.; the fibrovascular layer consists of connective tissue with vessels, lymphatics, nerves, and often muscular fibers. The surface of the mucous membrane is often thrown up into various ridges, villi, and papillæ. The structure is essentially a secreting one, giving rise to mucous as well as to the special secretions. At the openings of the body the mucous membrane is directly continuous with the skin. The conjunctiva of the eye is also a mucous membrane.

For convenience of description the mucous membrane may be divided into three great tracts: the alimentary, the respiratory, and the genitourinary.

The alimentary mucous membrane commences at the lips. It not only forms the inner lining of the alimentary canal from the mouth to the orifices of the body, but gives out prolongations (which after lining the ducts of the various glands, notably the salivary glands, the liver and the pancreas, whose products are discharged into this canal) penetrates into the innermost recesses of these glands and constitutes their true secreting element. Besides these larger off-sets, we find in the stomach and small intestine an infinite series of minute tubular prolongations.

The respiratory mucous membrane begins at the nostrils and under the name of **schneiderian membrane** lines the nasal cavities, from whence it sends on either side an upward prolongation through the lachrymal duct to form the conjunctiva of the eye; backward, through the posterior nares (the communicating channel between the nose and the throat), it sends a prolongation through the eustachian tube to the middle ear (the cavity of the tympanum), and is continuous with the pharyngeal mucous membrane (which is a portion of the alimentary tract); it then, instead of passing down the œsophagus, enters and forms a lining to the larynx, trachea, and bronchial tubes to their terminations.

The genitourinary mucous membrane commences at the genitourinary orifices, lines the excretory passages from the generative and urinary organs, and is the essential constituent of the glands of both. In the female it becomes continuous with the serous membrane of the abdomen at the frimbria of the fallopian tubes.

The mucous membrane lines all those passages by which internal parts communicate with the surface and by which matters are either admitted into or eliminated from the body. As a general rule it is soft and velvety, and of a more

or less red color, from their great vascularity; but it presents certain structural peculiarities according to the function which it is required to perform. In all the principal parts of the mucous tract, the mucous membrane presents an external lining of surface epithelial resting on a thin transparent, homogeneous membrane, which from its position is termed the basement membrane, and beneath this a stratum of vascular tissue of various thickness, which usually presents either outgrowths in the form of papillæ and villi, or depressions or inversions in the form of follicles or glands, or both. The follicles are almost invariably present, but the papillæ and villi are limited to the alimentary or gastro-intestinal mucous membrane; thus, in the gastro-intestinal membrane we find provision for reducing the food by means of a solvent fluid poured out from its follicles; while the villi, which are closely set upon the surface of the small intestine are especially adapted to absorb the nutriment materials, thus reducing it to the liquid state. The same membrane, at its lower part, constitutes an outlet through which are cast out, not merely the undigested residuum of the food, but also the excretions from numerous minute glands in the intestinal wall.

Through the respiratory mucous membrane is the introduction of oxygen from the air and for the exhalation of water and carbo-dioxide, and lastly the mucous membranes are continuous with the cellular lining or tubes of the various glands, which are the instruments whereby their respective products are separated from the blood.

The Serous Membrane.

The serous membrane is a delicate tissue composed of flattened epithelial cells that line the large cavities of the body, normally moistened by a serous fluid such as the peritoneum in which the abdominal viscera, or bowels, and pelvic organs are encased, and the plura, which forms the large sack enclosing the heart, lungs, liver, and the diaphragm. These are made serous by a fluid which makes the parts smooth with a slippery or greasy smoothness, synonymous with sleek, so that on each side of it the bowels may move easily and also the contour of the body on the outside of the membrane may pass over it smoothly as the body is moved to and fro, up or down.

Mucus.

Mucus is that which flows from the mucous membrane. The exact mode of its formation is still a disputed question, but it is more generally believed to be the product of the glandular solution of the so-called epithelial cells. Besides acting both mechanically and chemically as a shell to highly

sensitive membranes, mucus has other uses, among which two may be especially mentioned: First, it communicates to the salivary, and probably to other glands, properties which are not possessed either by itself or by the pure glandular secretions; and secondly, it serves to eliminate a considerable quantity of nitrogen from the system. This nitrogen is contained in the mucin, which forms from 2.4 to 9% of nasal and bronchial mucus. This mucin contains 12.64% of nitrogen, and is the substance which gives to mucus its viscid and tenacious character. Normal mucus is devoid of smell and taste and is faintly alkaline in reaction.

The mucous, serous, and other membranes in the body are mostly supported and kept in a healthy condition, by one of the most important of all the elements entering into the human body, and that is **sodium**. This matter will be fully explained in the article under sodium and salt.

THE HEART AND CIRCULATORY SYSTEM; ALSO THE BLOOD, PLASMA AND SERUM.

Chapter V.

The next portion of the anatomy, which we must consider from an anatomical and physiological standpoint, is the heart, blood and circulatory system.

The center of the circulatory system is the heart, located a little to the left of the center of the chest, about half way between the throat and the stomach. The heart is a muscular organ separated into two parts—the right and left ventricle. It is similar to two pumps bound together. The right ventricle pumps up the blood from the whole body through the veins and veinules and forces it into the lungs. The blood is made up of cellular, microscopic bodies, called globules, corpuscles or disks. The globules are surrounded by a shell similar to that of an egg-shell and encloses the substance which has the mysterious power of expelling the refuse or waste matter, left by the destruction going on in all parts of the body, when it comes in contact with oxygen in the air, which is inhaled by the individual through the nostrils, and which is taken in by the emptied globule and carried to supply the acid of the tissues, nerves, muscles, bones and organs in all portions of the body. As soon as the refuse or waste matter is expelled, the globule or corpuscle is instantly filled with oxygen, which, in contact with the substances furnished from the digested and assimilated food as it passes through the intestines, is forced back through the heart, which, acting as a pump, forces it to

the extremities of the arteries and arterioles, or capillaries, where the contents are immediately deposited, and which, at once, by the mysterious power of GOD, enters into and becomes flesh, to take the place of the waste left by the wear and tear of the infinitesimal parts.

It is there that the oxygen mixes with the sulphur, the phosphorus and electrical fire (so to speak), which causes combustion and destruction of the carbon, which has been used to furnish heat to the body, which is ninety-eight and a half degrees Fahr.

The most wonderful and interesting thing that man ever thought of, is how, strangely, mysterious GOD our Maker provided the Life and necessary action, digestion, assimilation, combustion, destruction of worn out matter and renewal of new, from the atmosphere, the water and the food.

As soon as the globule is emptied of its precious freight, instantly the fragments of the destruction caused by the conflagration and the waste matter is taken into the globules and drawn into the veinules or capillaries and sent to the veins and there, by the pumping action of the heart, it is drawn to and through the heart to the lungs again. And so the action of sustaining life and giving power to all the vessels, nerves and muscles is going on all the time, day and night, and all this depends upon the heart, the arteries and the veins; but most of all upon GOD who causes them to act, by giving and sustaining life in the body.

The arteries, veins, arterioles and veinules, all have a lining membrane which is susceptible of being injured by foreign substances taken in and upon food. Hence, it is there are blood-clots formed, which is known as **thrombus**, which obstructs circulation in the inflamed veins, and another condition known as **aneurism**, a tumor in an artery through which blood passes, caused to be formed by the use of chlorine in common table salt on and in food. Another still worse condition, a hardening of the arteries and leakage of the heart, is caused by the same death-dealing element. (See and read article entitled Sodium and Salt, on another page.)

Each department of the heart, the right and left ventricles, are two cavities, a receiving cavity called the auricle, into which the blood pours, and from which it drains into the pumping cavity called the ventricle.

Between these cavities are the valves, or partitions of the heart. When the great muscular cavity called the left ventricle contracts, it is by a force of nature sending a stream of blood, which shoots forcibly into the large arterial trunk called the **aorta**, from that point it travels throughout the smaller and yet smaller arteries, till it reaches the capillaries in the extremities.

The capillaries are hair-like tubes, very fine and slender, with a hair-like bore through which the blood flows to the veins from the arteries, in the course of which oxidation of the tissues take place. The arteries are thick walled tubes, strong and elastic. The capillaries, on the other hand, have very thin walls. As the blood flows slowly and evenly through the capillaries, the cells of the body pick from it the substances and nourishment they need, and pour it into the emptied blood globules and send it on to the liver, which is the receptacle for the sewage of the body.

The blood, as soon as it is emptied of the oxygen and nourishing substances, sent from the heart, is filled by the bluish, smoky refuse, or waste matter, which is like the smoke that ascends through the chimney from the stove or furnace, and is dark blue, but the blood drawn from the arteries, with its load of oxygen and nourishing substances for the tissues all through the body, is bright red and called arterial blood, the blue being venous blood.

Through the veins the blood flows directly to the heart where the refuse and waste matter is expelled and sent to the liver through other veins; but the heart pumps the remnant up to the capillary tubes in the bronchia, or lungs, where it is emptied entirely of all refuse matter, and it is exhaled by the breath into the atmosphere, and ascends to be destroyed in the clouds.

It is a very interesting matter to consider that the valves in the heart keep the current from reversing; that is, if the heart is perfectly healthy and not injured by foreign substances taken into the system in or on food.

The trunk veins which carry the blood from the tissues of the body carry the venous, or blue blood, from the tissues of the body and empty it into the right auricle of the heart, from which it drains into the right ventricle, and then the right ventricle pumps it into the arteries which run to the lungs.

In the lungs the arteries and veins are merely blood carrying tubes. It is only in the capillaries that the blood comes in close contact with the cells which are the seat and foundation of the life in the body. In the capillaries of the lungs the blood gives up its carbo-dioxide and other waste gases, and picks up, and is filled with a supply of fresh oxygen, which is carried again to the extremities of the veins and through the capillaries to keep up the current of life. From the capillaries of the lungs the blood flows in veins and is emptied into the left auricle, from which it drains into the ventricle and starts in the return arteries to their extremities.

Waste gases are thrown out by the blood as it passes

through the capillaries of the lungs, and it is those impure gases which give a bad odor to the breath and body of the person who has diseased or imperfect blood.

Waste matter is also thrown out of the blood as it passes through the kidneys, the bowel walls, the liver, the sweat-glands and pores, and also oleaginous glands of the skin.

Note. Every phase of heart disease, hardening of the arteries, palpitation of the heart, varicose veins, catarrh of the mucous membranes and diseases of the stomach, bowels, kidneys, the serous membranes in the body are in a majority of cases caused by the use of salt.

This is a very radical statement but may be proven by any person who will take the trouble to investigate. A complete statement of facts may be found in the chapters devoted to the study of sodium and chloride of sodium, or common salt, to which the reader is referred.

The Blood.

The life of man is in the blood. It is the fluid which circulates in the arteries and veins. From it the solid tissues take their nourishment; also oxygen, sulphur and phosphorus, for the combustion, which gives heat to the body. The blood is red in man; but colorless, red, blue, green, or milky in other animals. As the blood passes through the lungs it is oxygenated and gives up the carbon dioxide, then, after passing through the heart, it is carried as arterial blood by the arteries to the tissues. From the tissues it is returned to the heart through the veins, deprived of its nutriment properties and is known as venous blood. The venous blood is dark red, but the arterial blood is bright scarlet.

The blood consists of a pale yellow plasma, or fluid, with semi-solid corpuscles; the latter constitute between one-third and one-half of it; there are two kinds, red and white. The red globules or corpuscles are flat biconcave disks, non-nucleated and almost always round in man. They are so small they can only be seen as they float in the serum by a powerful microscope. Their coloring is due to hemoglobin which constitutes about ninety per cent of their dried substance. The white disks, or corpuscles, are nucleated, slightly larger than the red in man, and exhibit active and ameboid movements.

When we said above that the life of man is in the blood we had no reference to the mistaken popular idea, that the blood is the seat of feelings, passions, hereditary qualities, temper of mind, natural disposition, high spirit, anger, and often accompanies a cold or warm condition; thus to commit an act in cold blood is to do it deliberately and without sudden passion. Hot or warm blood denotes a temper inflamed or irritated. If this be so, then to warm or heat the blood is to excite the passions.

The fluid portion of the blood is called the plasma in which globules or corpuscles are carried through the arteries and veins, and consists of a watery solution containing calcium salts, potassium, phosphates, albumin and other proteids, as well as fatty and extractive substances.

Blood has a saline taste because of the salt taken in the system in and on food. There is but a mere suggestion of a salty taste in pure blood, tears from eyes, or in the urine.

Pure, healthy blood has a peculiar odor and an alkaline reaction.

If blood escapes from the body coagulation, or clotting, occurs. After standing awhile, the blood separates into a contracting semi-solid mass, or clot, and a thin, red fluid collects which is called the serum. The clot is composed of the red blood corpuscles matted together with fibrin. The process of clotting is exhilarated by cold. In the body clotting of the blood may occur in the blood-vessels in the case of an obstruction to the flow of blood, or by using salt in or on food. It may be, however, by bacteria, or living animalculæ; or it may occur in the neighboring tissues where a blood-vessel is ruptured. After death the blood remains fluid in the capillaries, but clots in the veins. Sometimes clots are found in the cavities of the heart. This is especially the case when too much salt is used in or on food.

Certain diseases cause alterations in the blood and there is a condition hæmorrhilia in which blood clots with difficulty, if at all, and persons possessing this peculiarity are liable to bleed to death from a small wound, as is sometimes the case following the extraction of a tooth. This peculiarity is called the Hæmorrhagic diathesis, and it is claimed to be found oftenest among those who have been infected by coming in contact with and receiving infection from a person of immoral character.

Human blood, when exposed to the atmosphere, from which it rapidly absorbs oxygen, is of a bright scarlet color; but when deprived of oxygen it is dark, purplish red. This difference is the great characteristic distinguishing arterial from venous blood, and should always be borne in mind when attempting to staunch bleeding from a wound, since entirely different attention is needed in the two cases. The blood is not a red fluid as it appears to be when first shed; it is composed of a watery portion, called the plasma, which has a light yellow color, and an immense number of minute red corpuscles, which give to the blood its crimson hue.

The blood is the pabulum of life; but it is more than that, since it contains the materials so essential and so requisite for the building up and repair of every organ and tissue of which the body is composed. The blood is the fluid which flows

through the arteries and veins. From it the solid tissues take their nourishment and oxygen and into it they discharge their waste products. The color of the blood is red in human beings. In passing through the lungs it is oxygenated and expels poisonous carbo-dioxide; then, after passing through the heart it is carried as arterial blood by the arteries to the tissues; from the tissues it is returned to the heart through the veins, deprived of its nutriment properties, as venous blood.

The fluid part of the blood passing through the arteries and veins is composed of a thin colorless fluid, the plasma, filled with red disks, so small, flat and thin that it requires three thousand and five hundred, placed side by side, to measure one inch, and no less than eighteen thousand, placed one upon the other, to make a column one inch in height. These disks are continually forming and as constantly dying. It is calculated that twenty million die at a single breath. It seems impossible, but it is true.

The human body is built and kept up by the constant formation of twenty million of these minute corpuscles, at each breath.

Blood, when exposed to the air coagulates, and the value of this peculiar, yet intrinsic property, cannot be over estimated. When an artery is ruptured, bleeding takes place; the blood coagulates and forms a plug, thus preventing further hemorrhage. Thus, we observe, with what Divine foresight and wisdom, not only the wants of the body are provided for, but also the accidents to which it is liable.

The human body is in a constant state of change. In the midst of life there is death going on all the time. The blood corpuscles die and new ones are born into life. Every act of life is destructive as well as constructive. Not a thought can be evolved but numerous brain cells die; not a wink of the eye, a smell of a lovely rose, nor a muscular movement, but results in the death of some part of the machinery involved. Every process of life is a process of death. The scales of the epidermis are constantly falling off and being replaced by fresh cells from beneath, and it is on the continuance of this interchange that our life, health and vigor depends. The more rapidly this change goes on, and fresh, vigorous healthy tissues take the place of the old lifeless ones, the more elasticity, buoyancy and strength we possess—the more healthy and robust we become.

Consider the importance, then, of taking active exercise, by walking rapidly, or working hard for a short time each day in the open air. It is interesting to consider the work of the heart. No slave ever performed his work more patiently than the heart. Its quivering task is essential to life and health. It is the fountain from which the spirit flows, and on the faithful performance of its functions every pore of the body depends

for the warm stream of life, motion and vigor, which it unstintingly furnishes.

The ancients believed the heart to be the seat of love. Within its walls were located all that was pure, true, good and noble, as well as the evil passions of the soul, and, although modern science has found the seat of mind, reason, consciousness and the mental powers to be located in the brain, thus robbing the heart of romance, yet, it has revealed wonders connected with this small organ, that certainly eclipse the mysteries associated with it in the past. Pit-a-pat! Pit-a-pat! Pit-a-pat! throbs this marvelous engine, and in response to its constant throbbing, the blood bounds along the myriad of tubes, conveying messages of life and health. Our mind cannot stop its beatings; it cannot stop itself; sleep does not interfere with its working, and our daily labor only strengthens its force and regularity. This wonderful organ throbs on night and day, week in and week out, the year round, with ceaseless, tireless energy. It beats at the rate of one hundred thousand pulsations per day, forty millions per year, and not infrequently, two billions and eight hundred millions without a single stoppage.

The heart is the most powerful engine known to science. Its daily work is equal to one-third of that of all the muscles of the body. If it should expend its entire force in lifting its own weight vertically, it would raise twenty thousand feet in an hour. The greatest exploit ever accomplished by a locomotive was to lift itself through less than one-eighth of that distance. Vast and constant as is this perpetual throbbing, so perfect is the machinery with which it is carried on, that there are those who do not even know where the heart lies, until disease or accident reveals its location.

The vitality of the heart is as amazing as its strength. While life exists, this tireless organ never stops. In disease, as long as a flutter of this wondrous organ exists, we know the spark of life has not altogether vanished, and new hope is begotten that health may be restored.

During such long lives, as we sometimes see, the heart has propelled no less than five hundred thousand tons of blood; and, yet, during all this patient, unfaltering and unflinching labor, it has repaired itself as the waste has occurred.

The rhythm connected with the pulsation of the heart never fails until death breaks into the casket and seizes the ever throbbing pendulum at the command of the Master Workman, silencing the quivering muscles of the heart and compelling the wheels of life to stand still.

THE LUNGS.

The lungs are composed of two dense looking objects, very light and buoyant. They are conical in shape, placed on each side of the thoracic cavity and occupying the greater part of it. During life they accurately adapt themselves to the varying dimensions of the chest; for unhappily, the foibles of fashion very frequently cause restriction of the lungs, by interfering with the resistance and freedom of movement in contact with the ribs, so essential to health, by tight lacing and the barbarous usage of corsets.

Although the lungs are divided into two, as far as their structure is concerned, and are perfectly distinct from one another, the heart and blood-vessels between them, yet as regards their functions they may be considered the same, since they receive their blood from a single vessel: the pulmonary artery, and the air by one canal, the trachea or wind-pipe, and act in common with each other.

The lungs are not quite the same size or shape. The right lung, although somewhat shorter and thicker than the left, is the larger and stronger, being divided into three lobes; while the left is the smaller and weaker, divided into two lobes only; hence more subject to disease.

The weight of the lungs varies very much; but in general they average about forty-two ounces in the male, and thirty-six in the female; the right lung being about two ounces heavier than the left. Each lung is conical in shape with broad concave base, resting on the convex surface of the middle diaphragm (of the body) or, as it is sometimes called, the midriff. The apex is directed upward and extends into the root of the neck about one inch above the level of the first rib.

The lower end of the trachea divides, and where it divides it is called the bifurcation of the lungs, one portion going to each lung. These again subdivide and continue to subdivide in geometrical order, growing smaller and smaller with each division, and extending to every part of the lungs, finally terminating in a cluster of air cells, bound together by cellular tissue and forming a lobule. These lobules vary in size accordingly as they are located on the surface of the lung or deeper in its tissue. Each lobule is separate and distinct from the other, and forms in itself a perfect and independent lung in miniature.

The boundless wisdom of the Creator is displayed in this arrangement; for were it not for this wise and perfect provision (one of the very greatest importance in the process of respiration, since it enables each individual lobule to perform its functions independently of the other) tubercular disease, bronchitis and inflammation of the lungs would not only be incurable, but would prove to be very rapidly fatal.

Each air cell varies in size from the seventieth to the one

two-hundredth part of an inch in diameter. The number of air cells in the two lungs is truly surprising, there being certainly not less than 600,000,000, by which the blood is purified. This is constantly and continuously going on in a healthy lung.

In the internal arrangements of the blood-vessels of the lungs and bronchial tubes, the pulmonary artery, arising from the right ventricle of the heart, conveys the venous blood of the lungs. It penetrates the lungs and divides and subdivides into branches, which accompany the bronchial tubes and terminate in a dense capillary net-work upon the walls of the air cells, where the blood undergoes that magical instantaneous change, in giving up its poisonous qualities and becoming revived and healthful by the inhalation of oxygen in the air.

From this net-work of arteries and air cells the radicles of the pulmonary veins arise, and coalescing into the larger and larger branches at length accompanying the arteries and return the blood to the left auricle of the heart in a purified condition. The pulmonary arteries and veins differ from the same vessels in other parts of the body since the former conveys venous blood, and the latter arterial blood.

Respiration, or the act of breathing, consists in the alternate inspiration and expiration of air to and from the lungs; in the process of which the lungs themselves are almost passive instruments, since their contraction and expansion takes place by means of the muscles which surround the chest. The diaphragm, or midriff, which, when at rest and the lungs empty, forms a beautiful dome to the abdominal cavity, becomes depressed during the inspiratory process, and presses the walls of the abdomen outward. At the same time the ribs become elevated, thus increasing the size of the chest. Thereupon the elastic lungs expand to occupy the entire space, while the current of air, in obedience to a well known physical law, rushes down the wind-pipe and enters the numerous air-cells, the result of which is inspiration. In expiration, the reverse of this takes place. The body bends forward, drawing the abdominal walls inward, pressing the diaphragm upward, while the ribs are pulled downward. All these acts simultaneously performed decrease the size of the chest, and force or expel the air from the lungs.

The breathing capacity of the lungs bears a close correspondence to the stature of man. For an ordinary sized man of about five feet eight inches in height, it will be two hundred and thirty cubic inches, or about one gallon of air, and for each additional inch in stature up to six feet, there will be an increase of eight cubic inches.

In a forcible expiration of the lungs, if the used air is not expelled, there still remains behind one hundred cubic inches. Thus, with this unexpelled air, the breathing capacity of an ordinary-sized man is about three hundred and thirty cubic

inches, or equivalent to eleven pints of air. Of the two hundred and thirty cubic inches, one hundred inches can only be forced into the lungs by the exercise of great effort, and is available for emergencies, as striking a heavy blow, or for the purpose of training, as in singing, rowing, running, climbing, etc.; but the extra amount of air always on hand in the lungs is of great value, since it enables the lungs to perform their functions continuously, even under severe and violent exertion.

The atmospheric air, laden with its life-sustaining oxygen, having passed into the lungs, and into the blood globules, gives up that vital element and receives in its place the carbonic acid gas, water, and other refuse materials which the blood has picked up in its journey from the capillaries leading from the extremities of the arteries to the minute commencement of the veins, and through the body, and which are no longer fitted to circulate in the blood and preserve the vitality of the body.

There is no tonic that will invigorate so well as a few deep, full inspirations of pure, cold air.

The blood thus purified passes back to the heart to go on its circuit throughout the body, every organ of which renews its energy and vigor with the pure healthy blood; while the air exhaled carries off the impurities.

During this process the blood instantly changes from a dark purple to a bright red. Pure air is the cheapest necessity and the greatest luxury of life. Let it not be the rarest. The relative proportion of the respirations to the pulsations of the heart is about one to four and a half, or five; and the quantity of air required to keep the blood pure is very great. Indeed, respiration is the falling weight, the bent spring, which keeps the clock of life in motion; the inspirations and expirations are strokes of the pendulum that regulate it.

The perfection of the organs which carries on this stupendous office challenges our warmest admiration. So delicately are they arranged that the slightest pressure will cause intense pain; yet tons of air surge to and fro through their intricate passages, and bathe their innumerable cells without our knowledge, so to speak, of its coming and going. We annually perform over 8,400,000 acts of breathing and inhale over 150,000 feet of air. At the same time we purify nearly 4,000 tons of blood! This gigantic and unburdensome process goes on constantly, never wearying or worrying us when in robust health, and we are struck dumbfounded with amazement when the cold calculations of scientific men reveal to us its magnitude and marvelousness.

Nor is this stupendous phenomenon of life all there is to speak of. Nature dislikes a waste of energy. In addition to and by a wise adaptation and economy, the process of respiration is made to subserve a second use, no less important than

that of purifying the blood—the power of speech. The exhaled air, laden though it may be with the human disintegration and off-scouring of the body, in passing through the vocal organs can be transformed into prayers of faith, songs of hope and words of good cheer, kindly encouragement and expressions of love!

THE NERVOUS SYSTEM AND NERVE CENTERS.

Chapter VI.

Feeling is all of the mind and body. The brain is connected by minute nerves, which penetrate every portion of the body, even to the outer portion of the skin. Every pore of the skin is connected with the brain by a nerve so small it cannot be seen, except with a most powerful microscope.

There are other larger nerves which have a fixed purpose and are operated by the brain, as people operate their telephones. In every city there are many divisions or so-called "exchanges," which are like the nerve centers in the body. The central office of the telephone company is connected with branch "exchanges," which are united and brought together at one point, so they may be connected with other "exchanges" at will. It is exactly the same way with the nervous system. In the human body, the brain is the Grand Central Station connected with every nerve center; and through each nerve center with nerves radiating from them to other centers, so that, instantaneously, the brain is connected, when needed, with any nerve center. These connections through minute nerves reach every portion of the body.

There are nerves running out from the nerve center, or "exchange," to that division of the body upon which the thoughts are centered. Those centralization points are where people have acute pains in their bodies. Besides that, as in telephone headquarters, they have nerves going to the central place, where there is an operator, and where by the touch of a key the connection is made. It is exactly the same way in the human body.

For instance: your stomach is the place where the nutriment which goes to support the whole body is collected and digested. The stomach, through the head center, is where all the nerves in the body are brought together and if trouble takes place in the colon, there will be a disturbance and acute symptoms in the stomach. That is reflex action. An example

of reflex action may be seen by the use of a mirror: the sunlight being reflected into people's eyes or to some nook or corner.

Sometimes when a person has trouble in one part of the body, and there is another part of the body habitually weak, that part by action of the nerves is made to sympathize, and the person, on account of the "feeling" produced, is made to believe that the part is affected, when it is absolutely certain the trouble comes by reflex action through the nerves from an entirely different and distant part. Usually a weak stomach will suffer by reflex action from the pelvic organs, as in morning sickness during the first few weeks of pregnancy.

In the same manner it always is the case that when the colon is affected, there is a pain in the forehead and temples. If the sexual organs are affected, it reflexes upon the occiput, or back of the head or neck, where the spine unites with the head. This is effected through nerves connecting the distant parts.

Let me give an example: There was a woman brought to The Home, in Chicago, who for eighteen years had been suffering extremely, but for six months had been suffering acutely with what she and others thought was eczema; but it only showed itself in the back part of the head near the junction with the neck, where there was an eruption which burned, stung and itched. It tormented her day and night so she could not sleep, except for a few minutes at a time.

Knowing about GOD'S work in our hands, she came to us at The Home, in Chicago, that we might minister to and secure deliverance for her from the torment. She did not tell us anything about the body and we were not led to inquire. We prayed and ministered to her that the trouble might go away, but it did not go. She remained three months. She would be better for a few hours, after we ministered to her daily, and slept better; but the torment continued at the two protuberances, one on each side of the head. Therefore, she was encouraged to remain, as she was better off at The Home than at her own home, on account of not having there the ministry of GOD'S servant.

The two points of eruption did not get worse or better. About that time her daughter, living in a near-by city, came to The Home, and saw that her mother was not getting better. She then asked if her mother had told us about the trouble in the pelvis. She said her mother was very peculiar in being extremely sensitive and modest: she did not like to talk about her body, especially anything like that. She should have told us about the trouble, but did not. If she had, we would have taken it to GOD, as we did when her daughter told us. We went to GOD and He showed us that, very likely, the

trouble in the pelvis was reflecting upon the occiput and causing the disturbance there. We then went to the mother and asked her regarding the matter.

She said: "Eighteen years ago I had uterine trouble and was sent to a celebrated professor of orificial surgery in Chicago, who operated upon me by opening my bowels and removing the pelvic organs, and ever since then I have suffered all the time, night and day, with a protrusion of something from the front orifice, which is bluish in color, and stings, burns and itches all the time, making me suffer so I have but little rest."

During all those years she had suffered by the congested membranes left by the surgeon, which protruded from the orifice of the body, as a great big bag of flesh, which was very sore, and almost as blue as indigo, and dry as a horn. It was that which tormented her day and night and made it so uncomfortable for her she could not sleep or rest. It was a wonder she lived through all those years of torment and suffering.

In our study and work, as a doctor of medicine, we had to know all parts of the body, and just what nerves are connected with the different organs in the body, and where they are connected with the brain. We know that the sexual, or pelvic, organs are attached to the brain right through and below that large protuberance on either side of the back or head.

We told her that all the trouble in the back of her head was caused from reflex action through those nerves that were severed when she was operated upon eighteen years ago. Not only that, but when the surgeon removed the pelvic organs, the veins that take the blood from the extremities back to the heart were severed (as were also the nerves), and when those veins grew up, the blood was dammed and remained in the pelvis, congesting the mucous membranes to the extent that a part of them were expelled from the orifice of the body and exposed to the atmosphere. It was the venous blood which was blocked up in the membranes which made the congestion and thickening of the membranes and caused the flesh to protrude.

At the same time there was great pain, caused by the nerves which were severed being healed over, causing bulbous extremities, which were as sensitive as the eyeball is when touched. So it was not only congestion, but the blocking up of the blood, and there was terrible pain caused by the bulbous ends of the nerves as they touched the adjoining flesh. Strange to say: those nerves severed in the pelvis reflected to the two protuberances at the back of the head, causing the eruption and torment there.

The orificial surgeon did not consider that in severing the trunk veins passing through the pelvis, there was no way for the venous blood to be carried to the heart and lungs for oxy-

genation, and that it would leave a chronic congestion of the mucous membrane on the floor of the pelvis and there would be such suffering produced that the poor woman would be made helpless for the balance of her life.

We knew the only way to have that woman released from torment and trouble was to ask GOD to send out branches or capillaries, from the roots of those veins, which were severed, so that the blood could find an outlet and be sent to the heart in the place of being kept to cause congestion and great suffering. We know that "All things are possible with GOD and those who believe."

We ministered to her most earnestly, and Praise GOD! in a few days a miracle had been performed. Venues, or capillaries, had been sent out from trunks of the severed veins, and the congested blood was forced into the circulation and returned to the heart. In a week, or ten days' time, the dear woman was completely delivered and has been well ever since. The eruption, or so-called eczema, disappeared.

Every part of the body is connected with the heart through the arteries and veins, which convey the blood to and from the heart. At the same time nerve force is communicated by the thousands of nerves, and each organ large or small is controlled and made to perform its function by the action going on in the brain.

When a person comes to us and complains of pain in any part of the head, we, understanding how each part of the head is connected by nerves from distant parts of the body, know what part of the body is causing the trouble, by reflex action. The trouble is not in the head, in nine cases out of ten, when people suffer with headache, dizziness or vertigo; it comes from other parts of the body, and when we go to GOD in supplicatory prayer, the part of the body affected is healed and the pain in the head ceases.

Man Is a Tripartite Being.

The brain is the grand center of the nervous system. The soul of man resides in the brain. It is that governing intelligence which controls the whole body, every thought and every action. Man is a tripartite being, having a body, a spirit and a soul.

The body is formed of the earth and is earthly. After GOD had formed man he breathed, or puffed, into his nostrils the Spirit of Life, which, combined with the body, formed the soul. Then the soul is the creature produced by the combination of the spirit with the body. When GOD guides and directs human beings, He does so through His Spirit. No person can worship GOD except in spirit and in truth. GOD designed that He should govern and control human beings, but on account of the opposite of GOD, which is the devil, having pre-empted the earth before man was formed, man

being made of the earth is subject to the devil, if he prefers to be subject to the flesh and that which controls the flesh, and the desires of the flesh.

Man may also be controlled by his soul, instead of by his Maker, through the spirit. The soul is the intellect, located in the brain, connected with every portion of the body and controls every action of every member and organ in the body. Feeling is all of the soul and of the flesh.

The body has five senses. Three of them are for the protection of the body. They are: first, feeling; second, tasting; third, smelling.

The soul has two senses: first, that of seeing through the eyes, and second, hearing through the ears.

Psychology says the soul or mind has three attributes, viz.: thinking, feeling, choosing.

The Sixth Sense in Man.

The spirit has one sense, but those who are unlearned and do not have a knowledge of that sense, do not exercise it. It is an attribute of every human being, but we never hear of one knowing that he has it.

It was certainly a great discovery which was made, and that discovery was pointed out by Almighty GOD to this writer, His minister, when it was revealed to him that there is a sixth sense in man. It came as a great surprise, and yet how strange it is that so many recognize the five senses: seeing, hearing, smelling, tasting and feeling,—the two first connected with the soul and the three remaining for the body—and do not recognize the fact that there must be another sense for the spirit; for man is, indeed, a tripartite being and must have a sense for the spirit as well as two for the soul and three for the body.

By the use of this sixth sense man can reach his Creator. We desire to be used for the greatest good of all, and one of the greatest benefits that we can point out or direct to our readers, is that every human being on earth should become acquainted with this great truth in regard to the sixth sense in man.

Though the discovery of electricity, steam, gunpowder and dynamite was great and each has its place in the catalogue of man's needs, which another agent has never been found to supply, yet there is another power needed by man which none of these or all of them combined can supply.

And as electricity existed from the beginning, but was not discovered and appropriated or applied by man until the eighteenth and nineteenth centuries, so we believe this great power, which man needs more than all others to make him supremely happy, has been in existence in the universe, and co-existent with the universe, since the beginning, even before this world or any other of the planets was formed. We also

believe that this great power is that by which the Supreme Being, **Elohim**, ALMIGHTY GOD, brought this planetary system, the world and all that is material, into existence.

This greater power is, just now, in this, the commencement of the twentieth century, being recognized, investigated and developed; but, just like electricity, steam and other great discoveries, the people of the world, as a general thing, oppose and deride it; but this, like the other great discoveries, cannot be a great while longer kept from the knowledge and use of those who need it so much.

But as have seen the skepticism, opposition and difficulty met with in utilizing and bringing into practical use every former discovery, so the development and introduction of this is meeting with delay and obstacles.

Professor Morse devised the application of electricity in the telegraph. Electricity had been in existence before the earth was formed, but it had never been utilized for the uses of man until then. The most learned people on the earth rejected the invention because they could not understand its practicability, and called Professor Morse a crank and his invention chimerical. When he applied to Congress for a small sum of money to construct a line from Washington to Baltimore, a member of that body mocked him by saying if he had asked for an appropriation to build a line to the moon, and proposed to send instantaneous communication over it by electricity, he would think it more feasible. Everywhere, all over the world, the announcement that the telegraph had been invented was met with skeptical derision, but of course this was soon shown to be no evidence against the reality and practicability of the discovery. The discovery was utilized and applied just the same. In the same way this greater discovery is being appropriated by thousands of people all over the world.

The same skepticism and opposition to acceptance and refusal on the part of seemingly wise and public-spirited citizens has been exhibited toward all the great discoveries and inventions which have been made, and so are the same rejections, delays and difficulties being met with in this, which has come to our knowledge, and which, we truly believe, is the greatest and most needed by man, of everything heretofore discovered and applied by men.

Doubtless it will be asked by the reader: What is this "greater power or discovery?" We answer this: Do not anticipate but read on and learn.

Health and Happiness Is Free for All, as the Air We Breathe.

It refers to health and happiness. As satan is reported to have said to God, as recorded in Job 2:4: "Skin for skin; yea, all that a man hath will he give for his life." Health and a sound mind, free from pain and torments, is more than silver,

gold, paper money, stocks, bonds or property. And yet our CREATOR has provided it for all without money and without price, and without medicine or surgery.

People ignorant of the truth regarding the provisions the CREATOR has made for their health and healing, employ a human physician, ignoring and rejecting GOD and His wise and never-failing plan.

The very fact that no two physicians, though they be the most learned, skillful and eminent, will exactly agree in any difficult diagnosis, should be evidence sufficient to show that the science of diagnosis, therapeutics and medical and surgical procedure is purely speculative, theoretical, experimental and expectant. Whereas, if the physician could realize that all disease is spiritual, and it is only the effects which can be seen, it would be different.

The doctor of medicine can only treat the symptoms and judge from them as to what the disease is. But the same disease in different individuals causes different symptoms owing to circumstances, conditions and characteristics and hence it is, in consultations of doctors, one differs from the other in diagnosis and treatment. Then they agree to experiment.

If the doctor had spiritual perception and discernment he could see very quickly the cause of the symptoms and just as quickly secure the removal of the cause. As a natural result, as soon as the invisible cause is removed the symptoms soon cease and the individual gets well.

The power to see and understand the spiritual or supernatural is a gift to human beings which comes alone from GOD by His Holy Spirit.

Reason should make it plain to every person that only the natural and material can affect material. "There is the natural and there is the spiritual," so GOD says in His Word. Only the spiritual can affect and control the spiritual. Then if disease is spiritual only the Superior Spiritual Power can overcome and destroy it.

All symptoms are of the body and flesh, and the spiritual thing known as disease, causes them. Medicine and surgery will affect symptoms, but not the cause of the symptoms.

For instance: Cancer is caused by an evil spirit of infirmity. It causes the symptoms, which is an eruptive tumor with needlelike shooting, burning sensation, with an eating or destructive, bloody, mattery discharge. The surgeon can cut away the tumor and the doctor can give arsenic and other drugs, and by application of dressing, heal over the part; but the cause remains in the system, only to appear sooner or later at the same or in another part.

The doctor can give morphine, cocaine or some other nerve-paralyzer, to stop pain, but that does not remove the cause.

In 1896 the great discovery was made known to the writer that there is another unseen substance and power in the atmosphere besides electricity. We studied, experimented and proved to our own and the satisfaction of others that this unseen substance and power is as real as electricity and can be measured, utilized and adapted to the diversified callings and usages of man, to secure health, strength and all the desires of his heart. We then abandoned the lucrative practice of medicine and entered the ministry in order that we might have the better opportunity to demonstrate and prove to the people of the world the reality of our claims and induce them to accept that which is of the greatest value and by which they can secure all that is needful.

The discovery made is not of a commercial nature, as steam and electricity and their many applications and uses were, but refers to and secures for man that which is of more priceless value than all other discoveries yet made by man, that of healing from disease and torments without medicine or operations.

Dunamin, the Remedy; Which Heals; Pistis, the Sixth Sense, Secures It.

JESUS CHRIST said to the woman in Jerusalem who was healed of her twelve-year infirmity: "Thy faith hath made thee whole." The word translated faith in Matt. 9:22 is from the Greek word **pistis**, which means that confidence, belief or faith in a person which takes hold of and secures that which, unseen, is real, and when accepted without the possibility of a doubt, reckoning, counting, believing and acting it done, secures and brings the desires of the heart, whether the blessings desired be material or spiritual.

The English word "faith" does not express and convey to the understanding that which is an attribute of man's nature and being, which, though unseen, reaches out like an arm and takes hold of and secures from the Supernatural the object needed. That attribute in man may correctly be characterized, as it has been demonstrated by this ministry, to really exist—the **sixth sense in man**.

It is a substance with power to materialize and secure the desired blessing needed by the individual, and is as real as the other five senses which are recognized by man: Seeing, smelling, hearing, tasting, feeling; but, unlike the other five natural senses, which are associated with the material and demonstrate the size, appearance, odor, sound, peculiarity of taste and character of the material, this sixth sense only pertains to and affects the spiritual and that which is produced by the spiritual.

The sixth sense in man is a **substance** and is as real, though unseen, as gas or electricity. This substance, attribute

or power (which, for want of a more expressive name, is called faith) in the woman, reached out to JESUS, took hold of and appropriated that in Him which cured her of her long-lasting disease. This, which in Luke 8:46 is called "virtue" (Greek: **dunamin** meaning the great power of GOD); is really the life-restoring power in the Name of CHRIST which alone can remove the cause of disease symptoms or torments.

The English word "virtue" is from the same Greek word, which in other places is translated "power." It means both power and virtue. It means more. It means CHRIST, as will be found in 1 Cor. 1:24, where the apostle Paul says: "CHRIST is the [**dunamin**] power of GOD."

The True Remedy Which Heals.

This **Pistis** or faith is a substance as much as gas or electricity. It really exists and is **that which connects man with GOD**, and secures and brings from CHRIST the virtue or power needed to save or heal. It is for every man, woman and child, and without it no person on earth can please GOD, because it is that in man which causes him to obey GOD.

Having secured that, then, which connects man with GOD, through the LORD JESUS CHRIST, it is possible for each of us to secure that virtue or power from GOD, which brings us **Salvation, health, strength, happiness, holiness**, and every need supplied.

Further consideration will be given to this important subject in the chapter entitled: "Faith, the Sixth Sense in Man, and Its Uses."

When a person does not have proper exercise the limbs and the whole body become weak and shriveled. It requires exercise to have a normal, healthy body. It is the very same way about the sixth sense in man, which is faith. Faith is that in man which reaches out and connects him with his Maker, and enables him to know his Maker. It is by this sixth sense that human beings receive from GOD the invisible blessings which come from Him, by faith, and in no other way.

The natural man always looks to feelings, hence it is that people when they are sick, or when they are not sick, and meet a friend, that friend is most apt to say: "How do you feel?" Feeling comes through the nerves, and by the feeling the human being in his brain may understand the condition of his body.

Satan puts disease, sickness and torments upon people and we would never know that he is getting in his work if people did not speak of it; hence it is the devil has emissaries used of him to inquire of people how they feel. It is natural on account of habit, or custom, for people to talk of their feelings, when the feeling is all of the brain and nervous system.

When people suffer great pain, they resort to narcotics, such as morphine or cocaine. These only paralyze the nerves

so they cannot feel. Being ignorant of themselves and their real needs, they form the habit of keeping under the influence of drugs to keep them from feeling pain, or trouble of any kind. GOD, our Maker, never intended that people should be so neglectful of their own interest as to form such habits. People are not taught that GOD is Supreme, and that He is the Father of all; that He loves all, especially those who will come to Him in every trouble and every need. He has provided that people may live in such a way that they will have no disease, sickness or torments.

Now after learning these things, we abandoned the practice of medicine after twenty-five years devoted to endeavoring to heal people with medicine, surgery and appliances. It is with shame that we acknowledge our rejection of GOD and His Word until we were nearly sixty years of age. Then it was we awakened to the fact that our time was very short on earth; when it was impressed upon us that there was indeed and in truth a hereafter. This is a truth which is not impressed upon human beings; but which we have been strongly impressed to urge upon each one of our readers. Prepare for the future; time is short here. There is a GOD in Heaven. He is just as real as any man or woman, or any material thing seen by the natural eye. He is our Father; He is omnipotent, omniscient and omnipresent. Realizing our insufficiency and inability to impart to the world what they need, we must satisfy ourself by doing only that which we can do, which we are now doing. We, therefore, urge upon the people of the world who may read these lines, the importance of preparing for the change that is sooner or later coming to each one. Give up being controlled by the flesh or the soul, by people of the world and by the devil, who would ruin every human being in his power. Do not give way to him but accept GOD and His CHRIST as King of Kings and Lord of Lords to set up His Kingdom in the Spirit, to control, lead, guide, direct and provide for every need, which He will do if He is accepted in His fullness.

Now then, with regret we leave this most important subject and continue our study of the matters pertaining to the body and the soul, with the suggestions that if any of our readers are interested in regard to the spiritual, we would be glad to hear from them personally, as we would be pleased to impart all the information, teaching and advice in our power, for their eternal welfare.

It is important that every minister and physician should know these things which have been held from the world, and GOD has put it upon us to publish this book that the world may know the intricacies of the human body, and the truths which have been held from the people of the world during the past centuries.

THE ALIMENTARY CANAL AND DIGESTIVE ORGANS.

Chapter VII.

The alimentary canal extends from the mouth through the body, and is the channel through which the food passes, from its entrance to its exit from the body. It is lined with a mucous membrane, which extends from the lips to the orifices of the body, being of different structure and density in each region. Beginning at the gateway between the mouth and throat, it branches and extends upward, communicating with the nostrils and sinuses, through the channels leading as far up as the eyebrows and also to the sinuses in each cheek bone, and posteriorly through the eustachian tubes, connecting with the inner ears.

The space back of the mouth and nose is called the pharynx; it is from that space the branches extend upward and posteriorly. The pharynx is surrounded by three muscles, the constrictors which grasp the food and force it into the next portion of the alimentary canal, which is the oesophagus or gullet. This is a tube composed of an outer layer of longitudinal muscular fibers, and an inner layer of circular fibers, which extends down to, and spreads out, forming the inner lining of the stomach; these fibers, by a series of peristaltic contractions, force the morsels of food into the stomach through the cardiac orifice.

In vomiting there is a reversal of these actions. The oesophagus passes through an opening in the diaphragm, forming the cardiac orifice.

It is interesting and wonderful, when we consider the number and differently formed structures which constitute the digestive organs, all lined and covered by the mucous membrane, from the lips, to the lower orifice of the body.

At the very commencement of the canal is the mouth with its teeth, the tongue, the glands in and around it, supplying secretions, which are absolutely necessary to be mixed with the food taken into the mouth before it can be swallowed and admitted to the stomach, in order to be properly digested.

The palate is the seat of taste, located at the gateway between the mouth and the throat. People unaccustomed to the use of natural food think that their food is insipid and tasteless, hence they want something to "season" it. Far better is it for such people to deny the satisfaction to the palate

than to take into the system such matter as salt and other foreign substances. Why risk bringing disease, sickness and suffering on the body merely to satisfy an acquired taste?

If the food were thrown directly into the circulating fluids of the stomach, it could not be used for the purpose of nourishment. It requires for its transformation into blood to form the flesh, muscles, nerves, bones, and all portions of the body, the service of a complex machine, each part of which is especially designed for the particular duty it performs in this wonderful and complicated process.

Under and back of the tongue there are glands which are called the lingual glands. Even in the lips there are small glands and glandular openings; these are called the labial glands. Each of these glands secrete an acrid solution.

At either angle of the jawbone, there are located the parotid glands and between the throat and the mouth, on either side, are located the tonsils, which are glands; these larger glands, the parotid and the tonsils, secrete alkaline digestive fluid which is absolutely necessary for the preparation of the food taken into the mouth to be swallowed and sent to the stomach.

When people do not take time to masticate, or chew their victuals, there is but a very small quantity of the digestive fluids from the mouth mixed with the food, and the result is the food is fermented in the stomach and undigested.

It is absolutely necessary for people who desire perfect health to masticate their food thoroughly. What for? We answer: because nature has provided the act of chewing, by opening and closing the mouth and pressing upon the food between the teeth. The action is like the motion of a pump drawing water; the act of chewing pumps or forces the secretions from the glands into the mouth, and the teeth pressing upon the food, or mashing it, mixes the food with the secretions from the glands of the mouth. When people in health get real hungry, the glands in and around the mouth on seeing food overflow and they exclaim their "mouth waters."

Anyone can exemplify this statement by chewing without any food in the mouth. It will be seen that the pumping action in mastication quickly draws the secretions into the mouth, and those secretions are essential for perfect digestion in the stomach. This fact should be firmly fixed in the mind of every person. If people would take time to properly masticate the food, they would not eat too much. Those who give way to appetite, bolt their food. Such is injurious to any person who does it.

After perfect mastication, the lubricated morsel of food is gathered into a ball, and conveyed to the back of the mouth by the muscles in the cheek and tongue. On its arrival there,

the epiglottis shuts down over the trachea, or windpipe, forming a bridge over which the food passes, thus preventing it from falling into the respiratory tract.

The muscular bands of the throat now grasp the lubricated and prepared food for admission into the stomach and pass it down the oesophagus, or gullet, into the stomach, beyond the control of the individual. Here it comes in contact with the gastric juices, undergoes the churning motion of the stomach, is guarded over by the pylorus, thoroughly saturated and mixed before entering the intestinal tract, where it is subject to the action of the bile, and the intestinal fluid, each with its special duty to perform.

All of this is a very complicated and diversified process, the necessity for which can only be explained upon the hypothesis, that nature in her exhaustless munificence has opened her proud domain and poured forth to man the treasures of every land, and every sea, for food.

The cornfields wave their golden green for man; the wheat, rye, oats, corn and maize, each different, yet nutritious and sufficing. The date, the plum, the fig, the pineapple and the banana spread out a delicious harvest. The luscious apple, pear, peach and cherry tempt his ready hand. The potato, beet, turnip, tomato, cabbage, pea, cauliflower, and scores of other good things incite his appetite, while to these foods is added the flesh of birds, animals and fish.

Besides the waving wheat and corn, flesh of animals and fruits, we have the farinaceous foods, the running water, the milk supplied by cattle and goats, the palatable fishes, etc., which can be transformed into the refined and spiritual organism of man.

This must all be thoroughly prepared by the several steps in the digestive process, then, and then only is it permitted to enter into and commingle with the highly complex, nutritious, life-sustaining fluid, the blood.

We have looked into the stomach and watched its peculiar action, observed its various steps, which the scientist in his laboratory is capable of changing, imitating many of the operations of digestion, but just at the moment he thinks himself such a success, he is compelled to pause, at the threshold of that "one step more," which Fontenelle was obliged to do, "And he would surprise nature herself," and very wisely, without concealment of his designs, he stops, then wonders, and finally worships with all the reverence of his soul.

How strange this is—transformation of food into human flesh, and into human thoughts. We eat a meal. It is composed of meat, bread, vegetables and liquids. The more solid part is ground by the teeth, mixed with the different secretions from the acid and alkaline digestive juices, supplied from the

glands in and around the mouth, dissolved, changed and utilized to supply each of the different parts of the body, through the circulation of the blood, each organ withdrawing from the passing mass its own particular substance. Within the cells of the various tissues, food is transformed into the soft sensitive brain, or the hard callous bone, into the nerve of sight, or hearing, in the stomach acid secretions, in the skin acrid and alkaline perspiration, bile for digestion, oil for the hair, nails for the fingers and toes, muscle for the strong arm that labors, and flesh and fat to give shape, form and beauty to the face.

Wonderful! Wonderful!! Within us is the ALMIGHTY ARCHITECT, who superintends a thousand skilled laborers.

Here is a molecule of muscle; here are filaments of nerves; here a structure of bone, united with a tendon, each with the most scrupulous care and unerring nicety, without the buzz of a saw, or sound of a hammer, without the slightest constriction, or least particle of noise, with a regularity, certainty and exactness, this glorious temple, which is the tabernacle for the spirit of man, to live in the image of his Creator, goes up and up, day by day, skillfully put together by these noiseless, tireless, and experienced workmen.

The Stomach.

The stomach is the hollow organ in which the first part of the function of digestion is performed. The stomach is the widest and most dilatable part of the alimentary canal; it is in the upper part of the abdomen, in the epigastric and part of the left hypochondriac region, below the diaphragm, above the arch of the colon and transverse mesocolon, and to a certain extent between the liver and spleen; it comes in contact in front with the anterior wall of the abdomen, and behind with the organs and vessels lying upon the spine. Its shape varies greatly, but when moderately distended, in or out of the body, resembles a bent cone, curved from before backward and from above downward, following its length; it lies almost transverse, a little obliquely downward, forward, and to the right; the anterior border is the greater curvature, and is lodged between the folds of the great omentum, the pillow of fat protecting the stomach and upper part of the abdomen; the oesophagus enters and forms the cardiac orifice at about one-quarter of the length from the left extremity. The great cul-de-sac on the left is united to the spleen by short vessels. The "pylorus" is the constriction between the smaller extremity of the stomach, directed toward the right, and the commencement of the duodenum, or second stomach. The average capacity of the stomach is regarded as about five pints; but this varies very much according to the age and habits of the individual, and even according to the alternating conditions of fullness or vacuity. When filled with food, the stomach

becomes more horizontal, so that its great curvature looks forward and its lesser curvature backward.

The stomach is composed of four distinct coats or tunics:

1. The external or peritoneal coat is a thin serous layer covering the outside of the organ, continuous with the general peritoneal layer of the abdomen. Its moist and smooth external surface enables the stomach and other neighboring organs to glide readily over each other without friction or injury.

2. The muscular coat, immediately beneath the peritoneal covering, is composed of a double series of circular and longitudinal muscular fibres, of the smooth or unstriped variety, whose involuntary alternating contractions and relaxations cause the peristaltic movements of the walls of the stomach, and provide for the requisite mixture, transportation, and final expulsion of its contents.

3. The submucous cellular coat is a layer of loose areolar tissue, between the muscular coat and the mucous membrane. The office of this layer is to form such a connection between the muscular and mucous tunics as to keep them in a certain degree of apposition, and yet allow the folding up of the mucous membrane when the organ is empty, and its expansion when filled with food.

4. The mucous membrane of the stomach is the membrane which secretes the gastric juice from its most important tunic in a physiological point of view. Its internal surface is soft and velvety, owing to its being covered with minute conical folds or ridges which are partly distinct and partly connected with each other. Its thickness is composed of a great number of tubular glands or follicles, the "gastric tubules," which begin at the inferior portion of the mucous membrane by blind extremities, run perpendicularly through its substance, and open by minute orifices upon its free surface into the general cavity of the stomach. These tubules vary somewhat in different parts of the stomach. In the pyloric or right-hand portion they are nearly straight and simple in structure, and of the same diameter throughout. In the cardiac or left-hand portion they are more compound, several of them uniting, at a little distance below the surface, into comparatively wide circular tubes, lined with cylindrical instead of glandular epithelium. In the middle region of the stomach the gastric glands are also compound; and their inferior or tubular portions, which are here very long, are filled, in addition to the ordinary glandular epithelium, with very large, rounded, granular, nucleated cells, which often seem to fill nearly their entire cavity, and to project from their sides in such a way as to give them an irregularly tumefied or varicose appearance.

The mucous membrane of the stomach is exceedingly

vascular, the capillary blood-vessels penetrating everywhere between the adjacent tubules, and forming an abundant superficial plexus about their orifices. At the time of digestion the quantity of blood circulating in the mucous membrane is greatly increased by the expansion of the smaller arteries supplying the capillary network. The mucous membrane becomes turgid and reddened, the gastric tubules enter into a state of functional activity and begin to pour out the gastric juice, which is to act upon the food. Soon afterward the muscular coat of the organ is in its turn excited to peristaltic action, by which the food is moved alternately to and fro, from the cardiac toward the pyloric extremity of the organ, and subjected also to a kind of gentle and continuous churning process by which the gastric juice exuded from the mucous membrane is made to penetrate every part of the alimentary mass, and come in contact simultaneously with the whole. As digestion proceeds, successive portions of the liquefied food are carried through the pyloric orifice into the duodenum or second stomach, and as the stomach is thus gradually emptied it resumes its previous condition of repose. The peristaltic motion comes to an end, the vascular congestion subsides, and the further secretion of gastric juice is suspended until the next period of digestion arrives.

There is an interesting and, yet, somewhat amusing connection between the stomach and the hands of every individual, due to the fact, that in eating, nearly every person will be noticed to open the mouth as the elbow bends to take food in the mouth. (The laugh ends here.) It is a fact, and an important one, too, that by putting both hands together, the same fingers meeting the same fingers on the other hand, and thumb to thumb, the hands resting at the wrists, with the fingers drawn up closely together, will give the exact size of the cavity of the stomach.

It is a very important matter for any person, in placing food on the plate before eating, to observe and consider the quantity of food and compare it with the cavity made by placing their fingers, thumbs and wrists together, and to be very careful not to take any more into their stomach than the cavity can hold. If a person does eat more than will fill the natural space in the stomach, it will only stretch the stomach and clog the entire system.

Every person wrongs himself or herself when they eat more than their stomach and intestines can take care of, and if they do, they may expect to have the alimentary canal clogged, and when it is, there is a stupid condition attending it, which makes people very sluggish and unfit for the duties of life. Foul air will do the same more quickly.

The duodenum, or second stomach, is the department of

the alimentary canal, which receives the digested food from the stomach. There is a duct entering into it from the pancreas on the left side, and the right posterior, the common bile duct. It is so called, because in man it is about twelve finger breadths in length. It extends from the pyloric orifice of the stomach to the beginning of the small intestine, which is called the jejunum, and the secretions from the liver and the pancreas, supplied through ducts from each, change the digested food into chyle, which is absolutely necessary for fluidizing the digested food so that absorption will take place in the jejunum.

The length of the jejunum and duodenum, running from the stomach, averages from twenty-two to twenty-six feet, it being longer in the female than in the male. The duodenum is curved like a horse-shoe, the head of the pancreas being received into the curve.

Jejunum derives its name from the fact that in post-mortem examinations, it is almost always found to be empty. Its walls are thick. In this department of the intestines, the food is absorbed and changed into blood globules and protoplasms floating in serum. The mucous membrane, lining this intestine, is very thick, and has follicles, or little teats, villi or papilli, which extend down into the digested food and absorb the fluid chyle.

If any hard foreign substances have been swallowed, as they pass through the jejunum, acute choleric pains are caused. This is the department of the bowels where the intestinal colic is located.

The refuse matter which cannot be taken into the system, passes through the whole tract of the jejunum, and into the right groin or flank, which is called the ileum, which is the connecting joint between the jejunum and the cæcum. It has a smaller diameter than the jejunum, and its coats are thinner and less vascular.

Notice the difference between the words, ileum and iliac; the first is the part described here, and the other is the flank bone.

The cæcum is a blind pouch, or cul-de-sac, which is surrounded by a strong muscular lining, and the location of a nerve center, makes it very sensitive, when any solids, such as grape seeds, or other hard substances are forced into it. It is necessary that the muscles pump with sufficient force to elevate the foreign matter from the upper intestine, through the ascending colon, which is a very large intestine, almost as large as the wrist of the individual, which reaches upward to the duodenum, where there is an elbow, which turns it to the left, and the transverse portion of the colon passes along the lower part of the stomach, to the left side of the body, where

there is another turn into the descending colon, which takes it downward in the direction of the spine to an imaginary line, even with the upper part of the hip bone. There it turns in the shape of the capital letter "S," which form gives it the name of the Greek word sigmoid; hence, this part of the intestine is called the **sigmoid flexure**.

The mucous membrane of the colon is entirely devoid of villi and papilla. Its glands are tubular and open upon the surface of the mucosa.

When people will stuff themselves by gormandizing, without any regard to the importance of not overloading the stomach, the fecal matter collects in the colon, and pressing heavily, as it passes through the sigmoid flexure, is blockaded and constipation results. Being retained in the colon, it ferments, and the result of the ferment is fluid secretions, which are absorbed by reverse action of the small glands in the walls of the colon, which, entering into the blood, are responsible for diseased conditions, and very bad taste in the mouth, and a cadaverous breath.

The Cause of Hemorrhoids.

There is a nervous sentinel at the entrance of the colon into the rectum, and when people are through with their breakfast in the morning, the sentinel in the pyloric orifice, of the stomach, signals the brain, and the brain sends the information down to the sentinel at the base of the second flexure of the colon to open and pass out the fecal matter. Immediately the matter passes into the rectum, and the sentinel at the orifice of the rectum signals to the brain to send the force to expel the fecal matter, and, at once, there is a desire on the part of the individual to stool, and this should never be neglected. Every person should study to be prompt in responding to that desire; for if that is not done, there is going to be congestion of the hemorrhoidal vein, and hemorrhoids, or piles, will result.

Now, in conclusion of this study of the alimentary canal, we are led to say that the mere reading of a statement on any particular subject does not always advance our knowledge of the matter in question; the observation of a fact, or its proper illustration, by appropriate diagrams, not only emphasizes the point considered, but aids us in remembering the principal features connected with the function performed, and thus advances our knowledge of the subject discussed and available progress is made. We, therefore refer the reader to the diagrams and illustrations on the subject of the alimentary tract, in some good encyclopedia as we have not the room here.

The greatest and most important thing for people to understand that they may know themselves and what they

need, in the way of food, and how to be regular in their meals, and in the action of their bowels, is that the whole mucous tract, from the mouth and nose to the lower orifice of the bowels is lined with mucous membrane. Yes, and the lungs, sinuses, bladder, urethra, and the female uterus are all lined with mucous membrane, and that, not only the mucous membrane, but the serous membrane covering the external part of the thoracical organs, the lungs, liver, etc., and the peritoneum lining of the bowels, in which the lungs, heart and bowels are encased, are all supported, most of all, by the element known as sodium, and that this element when it comes in contact with the oxygen in the air, or with chlorine, which is the savor in common cooking, or table salt, is changed to chlorine, or salt, and salt in blood causes more or less coagulation, and makes the perspiration of the body, the tears from the eyes, and the urine from the bladder salty.

By reading the chapter in regard to sodium and salt, in this volume, every individual will learn the most important of all lessons, except in regard to salvation; and that may be learned in GOD'S WORD, the Bible.

THE GLANDULAR SYSTEM.

Chapter VIII.

Gland is a term applied to secreting organs; every gland in the body is provided for the special purpose of secreting and supplying fluids, and their numerous constituents are removed from the body, either as specific secretion, or an excretion, for the support of every portion of the body.

They are divided into two great classes, viz., true secreting glands and ductless glands.

The first class constitutes special organs which are destined to supply the body with necessary secretions, as, for instance, the thyroid, lachrymal and salivary glands; the liver, pancreas and kidneys; while the suprarenal capsules, the spleen and the thymus belong to the second class glands.

Sometimes a gland has several ducts, such as the lachrymal gland, but as a general rule, the most important glands have only a single canal, formed by the union of the individual ducts, which conveys the product of the secreting action of the whole mass.

The secreting glands are tubular or saccular, compound-tubular, and acinose or racemose, and consist essentially of a layer of secreting cells covering a front surface.

The lymphatic glands of the neck are those which secrete lymph; they are mostly near the large veins.

The mucous glands of compound tubular structure are situated in the neck of the uterus.

Dental glands are small white bodies, consisting of a thin area of epithelium, situated on the jaw, over the points where the teeth are about to erupt, and so we might mention every large or small gland, which are very numerous, but it is not necessary in this treatise, which is only given to enable the reader to better understand the necessity for the use or to avoid the use of certain articles in keeping health and strength.

The Liver.

The first gland to be considered is the largest in the body. It is a large glandular organ situated at the upper right side of the abdominal cavity, under the shoulder, extending back under the shoulder blade. In man, it is situated to the right, beneath the diaphragm, just above the stomach, and reaches up to the right shoulder and extends backward to the shoulder blade.

Its office is to secrete bile, elaborating and storing glycogen, and otherwise changing the blood that passes through it.

The hepatic artery brings arterial blood to the liver directly from the aorta, where the portal vein conveys to it venous blood from the stomach, intestines, pancreas and spleen.

The liver is of a dark reddish tint, and is composed of globules held together by extremely fine tissues, and consisting of hepatic cells, of a plexus of biliary capillaries, and of minute arteries. The process of forming the bile is not known, but the minute ducts are enlarged and form two large ducts, which unite to form the hepatic duct; the hepatic and cystic ducts unite to form the common duct which drains into the duodenum, or second stomach, and is about three inches long and of slender diameter.

In health, the liver contains 68.6 per centum of water, 3.8 per centum of fat, 4.7 per centum of albumen, and the rest is made up of vessels and different salts.

The liver, in size, measures about twelve inches from side to side, and six to seven inches from its anterior to its posterior border. It weighs from three to four pounds.

It is situated in the right hypochondriac region, and reaches over to the left. It is thick and indented behind, where it crosses the convex bodies of the vertebræ; convex on its upper surface, where it lies in the cavity of the diaphragm; and concave below, where it rests against the stomach, colon and right kidney. This lower surface presents a figure, dividing the organ into a right and left lobe. The liver is retained in its position by five ligaments. Besides the right and left lobe, there are three smaller lobes.

There are many blood-vessels running through the liver,

supplying it from the aorta and from the veins, the arterial and venous blood. The arterial blood nourishes it, but the veins supply it with the waste matter which is collected from every portion of the body, as the sewer pipes of a city gather up the refuse matter from every part of the city and empty them into the receptacle for such matter. The receptacle for the bile, which is the combination of all the waste matter from the blood, is sent into the gall bladder and all foreign substances which people eat in and on their food, which GOD has not provided for in the body, such as caffeine in coffee, coming together in the gall bladder, combine and form nodules, somewhat round, but have projections which prevent them from passing through the duct into the duodenum. These cause gall stone colic, giving great pain and suffering to the person who has been so greedy and selfish as not to deny self those things which are taken into the system to satisfy an abnormal or unnatural, cultivated taste or craving.

The formation of bile is the result of cellular activity on the part of the liver, and the strength for this activity is obtained from the arterial blood.

The coloring matter is derived also from the blood, from the portal vein and not from the hepatic artery.

It will be interesting to state here that one of the functions of the liver is the formation of glycogen, a starchy substance found in small amounts in all tissues of the body, lymphoid blood and pus cells. Glycogen is a carbohydrate closely related to the starches or dextrins. Carbohydrate is applied in chemistry to two or three groups of substances found in great quantities in the animal and vegetable kingdoms, the other two groups being the fats of the proteids.

Carbohydrates should not be confounded with hydrocarbons. While the latter are composed exclusively of carbon and hydrogen, the carbohydrates all contain carbon, hydrogen and oxygen. The carbohydrates include the different varieties of sugar, of starch, and of cellulose.

It seems very strange, indeed, when we think of it, that such very different substances should be grouped together: the crystalline and soluble compounds called sugars, and insoluble substances called cellulose and starches.

The insoluble substance called cellulose is from foreign substances taken into the system in the place of natural food supplied by our Maker in vegetables.

When a person makes himself a glutton and eats too much, the waste matter coming into the liver clogs and closes the channels, and then there is engorgement, or congestion, which is followed by inflammation.

This is one of the most important reasons why people should be careful not to eat more than they should. People sit down to a table, and the waiter will pile up the food on

the plate and the person is served. Without considering that there is more food than he requires, will eat, eat, and eat, the result being the whole system is clogged. Following this there is first dullness, inactivity in the brain and nervous system, and the liver is engorged, which invites the devil's power, and he seizes upon the opportunity and places the peculiar disease which always attends such a condition, and the result is sickness of the individual.

The Kidneys.

The next important glands in the body are the kidneys. There are two kidneys in the human body, the functions of which are to elaborate and eliminate urine and other excrementitious matter or waste organic products of destroyed tissue and nutritive changes all the time going on in the body. These organs are situated in the back part of the abdominal cavity, behind the peritoneum, on large serous membranous sacks which enclose the intestines and the pelvic organs.

The kidneys are imbedded in fat, which, together with the blood-vessels, keeps them in position. One is situated on each side of the spinal column, extending from about the eleventh rib to the neighborhood of the crest of the ilium, or highest point of the hip bone.

Above each kidney is the pyramidal suprarenal capsule. The kidney has the shape of a plump lima bean, with a concave notch at one side called the hilum. The color of the kidney is dark red, firm and dense, but somewhat brittle. It is a little over four inches long and about two inches wide; one inch thick and varies in weight from four to six ounces, the kidney in the female being slightly smaller than in the male.

The kidney is covered by a thin, but tough, fibrous envelope. The hilum leads down into a cavity or sinus, in which lie the renal vessels, nerves and ducts. The duct is continuous with the ureter (which is the canal from each kidney conveying the urine into the bladder) and enlarges to become the pelvis of the kidney. The pelvis is funnel-shaped, with the edges of the large end attached to the margin of the sinus, thence turning inward and investing the sheaths of the vessels. The pelvis divides and then subdivides, the primary segments of the duct being called calices.

The kidney is well supplied with blood-vessels. The arteries pass from the point they enter the organs, at the bottom of the sinus, running up between the pyramids, and subdivide at their base in arches. The blood reaches the kidney through the renal artery, which enters the hilum and divides into several large branches.

There are a number of lymphatics in the kidney. The nerves of the kidney belong to the lymphatic system. They

pass between the tunnels, where they form a fine network. Each of the blood-vessels and the lymphatics are lined with very minute membranes which are very much affected, in some individuals, by the use of salt (chlorine) and other foreign substances taken into the body in food and drink, which causes inaction and nearly always results in what is called Bright's Disease of the Kidneys, or dropsy.

The urethra is lined also with a membrane connected with the internal parts of the kidneys, and which spreads over the internal surface of the bladder.

The outside of the bladder is serous, or slick, so that the other organs in the pelvis may easily pass and repass. Foreign substances taken into the body will produce urethritis or inflammation of the bladder and urethra.

Too much water or fluids taken into the body will overwork the kidneys so that they will, sooner or later, wear out, or become too weak to perform their functions, and the result is too much fluid gets into the body and causes people to look as if they had too much fat; but it is all of fluids, such as those who swill beer and slops of all kinds, such as coffee and tea.

People should be very careful not to drink any more water, or fluids of any kind, than their kidneys can expel from the body.

The kidneys are similar in construction to the liver, but with this difference: The liver grows from the material in the food which produces the nourishment for the body, and the solid substances in the blood, and when it is crowded, on account of people eating too much, there is a process of ferment, which comes from extracting the substances in the food, and which produces in it that which is called bile. Hence, that which is collected and sent through the liver, by the ducts or channels, to the gall-bladder, having too much caffeine, the active principle of coffee—a white substance, which accumulates in the gall-bladder, it forms what is known as gall-stones.

We advise most earnestly against taking into the system any foreign substance such as coffee, cocoa, chocolate, tea, or malt. Every one of these has a foreign substance in it, which accumulates and causes disease, sickness, and suffering.

The coffee which is taken into the body will cause cataracts on the eyes, unless the venules are large enough to pass off the foreign substances. It does not stop there, it goes into the liver and forms gall-stones in the gall-bladder. These gall-stones get so large that they cannot pass through the gall duct, which carries the gall from the gall-bladder to the duodenum, and nature, using force to expel it, causes great pain.

People have stones in the bladder, but these do not come in the same way as gall-stones. These are the result of

drinking water that has too much chalk in it, or has a substance that forms the stone in the blood. It is altogether a different kind from that which is formed in the gall-bladder.

THE APPENDIX AND APPENDICITIS.

Chapter IX.

On the lower border of the cæcum, located in the right groin, there is a little vermiform appendix, reaching downward, which supplies lubrication for the cæcum in its action in pumping up the remnants of the food in the jejunum.

In the last twenty-five or forty years some of our "wise-acres" in the medical profession have made fortunes by heralding and frightening people into being operated upon for appendicitis. They make the idea very prevalent that whenever there is acute pain in the right groin of an individual, it is "appendicitis" and an immediate operation for removal of the appendix is necessary to save the patient's life.

They are mistaken, nine times out of ten, and jump at a false conclusion. It is not always appendicitis, but is caused by the person taking foreign substances into the system, such as grape seeds or some other indigestible substance in the food, which in passing through the cæcum causes the pain, followed by inflammation. Generally such pain is very acute and insufferable and there is great urgency for relief. The doctor is called and he jumps at the conclusion that it is appendicitis; whereas it is only congestion and inflammation of the cæcum.

The doctor sees a large bill, and that, added to the urgency of the individual, enables him to secure consent and remove the patient to a hospital to have an operation. The poor innocent, ignorant dupe of a patient yields to it and is operated upon at the risk of his life, or permanent injury to the body.

Many doctors have grown rich operating for appendicitis. It is only those who are able to pay a good sum of money who are advised to have an operation for appendicitis, unless some young doctor needing experience undertakes to operate for a small sum. The doctors get from \$50.00 to \$300.00, and, sometimes, if a person is very wealthy, they get \$500.00 for such an operation. There are other means than surgical operation for removal of inflammation, and that is all the word appendicitis means.

There is no benefit derived, whatever, from the removal of the appendix, but an injury to the individual, because, ever afterwards, the secretions supplied by the appendix are

stopped, and the balance of the life of the individual is attended by trouble in the cæcum and in the colon, preventing healthy, natural action of the bowels.

GOD has provided for deliverance from every pain and every affliction without medicine or surgery. Since giving up the practice of medicine, scores of people who would have been operated upon had they not known of GOD'S plan, have come to us and in a few minutes they have been relieved of all pain, by the power in the Name of JESUS CHRIST, which was used in a command that the pain and that which caused it should depart. GOD says in His Word to His people, as recorded in Jeremiah 17:5: "Cursed is the man who trusteth in man to make flesh his arm." That curse will always attend and follow any person who rejects God's Word.

If any reader has been operated upon, go to GOD and get forgiveness for ignoring and violating His Word as recorded in Jeremiah 17:5. That little organ, the appendix, is a very essential and necessary part of the cæcum, for it lubricates with the natural matter, which, like oil, regulates the action of the cæcum, and without that, it does not act as previously. When any person has appendicitis and will go to GOD, through His minister, in the way He has provided, that person will be quickly delivered and healed.

We will give one example, but could give a hundred, which have come to us during the past twenty years as a minister of the LORD JESUS CHRIST.

There is a young woman living at Lake Forest, Illinois; who is a teacher in the schools there. She had appendicitis, but did not think it was right to go to doctors for an operation, and yet a doctor was called and advised and insisted upon her having an operation. She continued to suffer for seven or eight days, when it became so terrible she could not stand it any longer, and having heard of our ministry and how God was using us for the healing of the body, she sent for us. When we arrived, we found her all doubled up in bed, suffering very greatly. She could not have any person touch her, or move her limbs in the slightest. For fifteen minutes we talked to her and preached the gospel, which she accepted. Finding that she had the faith to be healed, we ministered to her and when we commanded the inflammation and pain to go from her groin, and laid our hands over it, in the Name of JESUS CHRIST, the power in the Name of JESUS CHRIST went through her, and, instantaneously, delivered her. She was, then, in less than fifteen minutes able to get up and walk, and she has continued to walk ever since.

Another case of a young man living on a farm near Joliet, Illinois, who had been sick with appendicitis for several days. The doctors declared he had appendicitis. His mother, know-

ing of the power in the Name of JESUS CHRIST, sent for us. We arrived there about noon and found her boy suffering torments from appendicitis. He had trouble also with his heart, so much so that the doctors said they could not give him an anesthetic of chloroform or ether, and they could not operate.

The parents telegraphed for us to come by the first train, and after arriving there we rode five miles over a rough country road to their home. After our arrival and after preaching the gospel to the young man, which he accepted, we ministered to him, and the power in the Name of JESUS CHRIST went through him and he was instantaneously delivered and healed; immediately he got up and walked and after that was well.

People when they are taken with any disease should go to their pastor or minister, and ask him to minister to them, according to the Scriptures.

THE FEET.

Chapter X.

Care of the feet is one of the most important things to which people should give attention. On account of neglect a great many people have defective feet. There are a large majority, however, who have imperfect feet on account of taking foreign substances into the body, and the feet being the lowest part of the body, the gravity will cause foreign substances to be deposited in them, producing bunions, corns and ingrowing toe nails; also deformity. By reference to the chapter devoted to foods and beverages, under the head of coffee, it will be found that people who use it are subject to bunions or corns. By all means read and consider this matter.

People who neglect their feet by keeping them too warm; or having shoes too tight, or those that do not fit, cause the feet to become bruised and feverish. The result is that the skin over that part of the foot becomes calloused and scaly. In that way the skin being parched will dry up and become deadened. That skin will accumulate and continue to collect until parts of the feet will be hard and tender and on approach of wet weather will be sore, causing lameness. The way to get rid of those patches of dead skin which have become hardened and caked, is to soak the feet until those patches are softened, and then scrape the feet with a sharp knife, but great care should be used not to cut the dried skin, for if that is done, it will become hard and like a stone and make great trouble.

The feet should have the careful attention of every person. At least once a week people should bathe the feet. We do not mean by this washing the feet once a week, for that should be done every day if needed, and careful people will always look after their feet every day and do what is necessary to keep them in a healthful condition; they should be soaked if there are any patches of dead skin, until it is softened by the action of the water, and then be scraped off thoroughly. Whenever people have burning of the feet they should not only bathe them daily, but after the bath should anoint the feet with pure olive oil.

The nails should be looked to carefully and should not be allowed to grow too much in one direction. Care should be given to this matter.

Many suffer with cold feet. To such we say: no person suffers with cold feet who does not use salt on or in their food. The natural temperature of the salt being $32\frac{1}{2}$ degrees is only half a degree above the freezing point and in the blood even a small quantity will reduce the temperature of the body below the normal. Hence it is such persons have chilliness, with rigors down the spine and between the shoulders. (See chapter regarding use of Salt.)

THE TEETH.

Chapter XI.

It will be remembered what we said about the condition of the teeth of the inhabitants of the South Sea Islanders before civilized people had discovered those islands. Up to the time of the visit of civilians to those islands, as the discoverers found, the natives were perfectly healthy and robust. One thing attracted their attention and that was the teeth and the hair of the islanders. The hair was healthy looking and the teeth of the people were prominently beautiful and regular. There was no irregularity or breaks; there was no decay in the teeth; but the discoverers introduced all of the foods which they had brought from their civilized country, among which was salt. They happened to have a large quantity of salt upon their ships for sale or barter, and a considerable quantity was left with the natives.

A few years afterward, when the explorers returned, to their surprise and dismay they found it to be a notable fact that a great many of the islanders had sickened and died and those remaining who had used salt had decayed teeth and were subject to toothache.

Then it is evident that the use of salt causes disease of the teeth and also of the roots of the hair, causing loss of hair.

We are very certain the use of salt by human beings not only causes disease of the teeth and gums but of the roots of the hair and causes the hair to fall out, and this accounts for so many people being bald. "A hint to the wise is sufficient," and we hope that those who read these lines will reform and join in this crusade against taking foreign substances into the system.

All dead teeth should be removed. Diseased or decayed teeth are a constant menace to the health. Do not permit any dentist to persuade you to have cavities in rotten teeth filled. Consider the fact that the dentist is in business to make money and it is to his interest to fill or bridge teeth.

THE SEXUAL ORGANS AND REPRODUCTION OF OUR SPECIES.

Chapter XII.

The sexual organs of both male and female are the center of the human system. They are equally distant from the feet and the head, if nature is not interfered with by the mother taking improper food and foreign substances into the system, or indulging in admiring long bodies or long legs in dressy people before her child is born.

You meet men and women everywhere whose lower limbs are either too short or too long, in proportion. In congregations, churches and theaters, and in the car seats when traveling, you will find people with short legs and long bodies, and a person can tell one from the other by seeing some with heads above the one sitting by his side. Notice them when they get up to go out of the car. Those who have long bodies with their heads higher than their neighbors, when they stand will be of equal height, and it is very likely that the one whose head was lowest has the longest legs and is really taller standing than the ones they were sitting by in the adjoining seat. That is all because of the condition and the opposite temperaments and natures of the parents and thoughts or dreams of mothers.

Every person is controlled more or less by thoughts. "As a man thinketh so it shall be unto him." So we find in the Scriptures. It is a truth. Whatever a person fears, that is the very thing they are going to have. Job feared boils and he had them.

While holding meetings at Buffalo many years ago, we were called to see a woman who was supposed to have cancer from her knee down to the foot, and we were told that the cancer had eaten all the flesh from the bones. We were urged

persistently to go and see that woman, and after many appeals yielded to the call. On arrival at her home we found her seated with her right limb covered over and resting upon a stool, or little table. After introducing ourself to the woman we said to her:

"What is the trouble?"

She said: "I have cancer of my leg below the knee."

We asked her: "How did you come to have cancer?"

She answered: "It is hereditary."

We never did believe much that there was such a thing as hereditary disease, therefore always question such cases very closely. In this case we asked: "What causes you to think it is hereditary?"

She said: "My father died of cancer."

We said: "Did he die of cancer of the leg below the knee?"

"Yes."

"How long did he have that trouble?"

"Four years."

"Did you nurse your father and dress his limb all that time?"

"Yes."

We examined the limb and found all the flesh had been eaten, or rotted off, except one or two little patches along the arteries, attached to the under side of the two bones. The foot had flesh on it which was supplied with those arteries and nerves, but the leg was denuded of flesh from the knee to the ankle joints. We then questioned the woman as follows:

"Did you have any symptoms of the trouble which your father had while you were dressing his limb two or three times each day, before his death?"

"No."

"How long after his death did you commence to have symptoms?"

"About three months."

"What were the symptoms?"

"Burning and unpleasant feelings about the skin of my leg."

"After your father died, having had the habit of dressing his limb you felt that you didn't have much to do, and occupied your time in thinking about the condition he was in before his death and you then wondered in your mind if you would not have the same trouble?"

She answered: "Yes, I thought of it each day and my mind was always on this same right limb, as my father's trouble was."

Finally we said: "You began to think you really had it coming on your limb just as your father had it, because you

had burning and a contractive feeling on the skin of your limb, and you thought it was about time you were doing something. At last you concluded that as you had dressed your father's limb so long and before any eruptions occurred, you formulated a plan to forestall by commencing at once by wrapping and dressing your limb just as you did your father's, with the same kind of cotton batting and an India rubber bandage. You then purchased a new rubber bandage and with some cotton batting, you first wrapped it around your limb and then, on that, wrapped the rubber bandage carefully and snugly around your limb from the ankle to the knee."

"Yes," she answered.

"You did not think because you allowed your mind to dwell upon your father's trouble and associating your right limb with his, that you, by your mind and thoughts were bringing upon yourself the very trouble from which you are suffering?"

"No," she said, "I never thought that such a thing was possible."

We said to her: "Let us go on then and trace this matter out to see how it ends;" for we knew very well that whatever any person constantly thinks of, in any part of the body or in any organ in it, they are going to have that trouble about which they think so much. This is done because the brain is connected directly with the nerves leading to every portion of the body, even to every pore in the skin, and when any person thinks about any part of the body, that part is going to be warmer or have some other sensation, either cold or hot.

We then went on to question the woman and said to her:

"When you placed the new rubber bandage over the cotton on your limb, it felt so nice, warm and pleasant, you thought you had done the very thing that was best for you to do, didn't you?"

She said: "Yes."

Then going on we said to her: "You know that the rubber has no pores by which the air can penetrate and absorb the secretions from the pores of your skin and the result was that although it was made very comfortable to you, on the third day, did it not become a little hotter and more uncomfortable than usual?"

"Yes," she said.

"Then you thought it was time to make a change and when you unwrapped the rubber bandage you found that the cotton was as if it had been wet with water, and the perspiration from your limb between your knee and ankle had saturated the cotton, and not only that, but it had caused the skin to be as if parboiled?"

"Yes," she said.

"Then you thought you had done the very best thing and that you would have the same fight that you had with the trouble on your father's limb?"

"Yes."

"The result was that you bathed your limb and then put on some more fresh cotton and rebound it with the rubber bandage, and again you felt so nice and pleasant and thought that you were doing the very best thing for yourself?"

"Yes."

"But on the third day again you were forced to change because of the great heat and the unpleasantness, if not painfulness, in the limb?"

"Yes."

"And when you had continued to do this for four or five times, you found that the skin of your limb was like it had been scalded and it came off and your flesh was denuded, and by continuing that way of dressing you have lost all the flesh on your limb, just like it was in your father's case. It was not a cancer at all, but by your own foolish act and want of common sense you have ruined your leg. The only thing in the world you can do is to be taken to the hospital and have your limb amputated above the knee," and that is what she did.

Another most interesting case is that connected with two sisters living in Herkimer County, New York, whose skeletons were almost entirely solid, except their hands and arms. They made their living by doing fine needlework, such as doilies, dresser scarfs, table covers, etc. They both had to have wheel chairs in which they were obliged to sit all the time. They could not lie down nor could they step or move, and always had to be lifted.

These sisters heard of this work and with their friends got enough money together to pay our transportation to and from St. Johnsville, New York. On our arrival we were met at the depot and conducted to a boarding house. It was near supper time and after we had attended to our toilet, we were called down to the evening meal. When we went into the dining room there were those two girls sitting in their wheel chairs at the table, ready to eat. We were introduced to them and they were exceedingly glad to see us. After thanking GOD for the food, asking Him to bless it, and thanking Him for the privilege of meeting those two young women, and asking Him to use us for their deliverance and healing, we commenced talking to them, and said:

"How long have you been in this condition, so that you could not use your limbs to walk, and required help in moving about?"

They said that one of them was about thirty-nine and

the other was thirty-four years of age, and that each of them had been attacked and lost the use of their muscles and joints when about ten and one-half years old.

We said to them: "Is it not very strange and remarkable that each of you should be attacked with the same trouble at the same age.

We requested them then to give us any information they could on the subject.

They said: "We think it was because of a curse that was placed upon our mother."

We answered: "How is that? We would like to hear the particulars."

Miss Amanda, the older sister, said: "For a great many years before she was married our mother had been visited occasionally by a man whom she thought was only her friend. She had no idea that he had thoughts of marrying her as he never said anything to her on that subject. Finally, a middle-aged man became acquainted with our mother and fell in love with her and proposed marriage, and mother accepted and was married without saying a word to the other gentleman friend.

"After the marriage of our mother, the friend came to see her and upbraided her for marrying that man, when he had been visiting her for so many years and expected to marry her in due time. He said her act caused him more trouble than he had ever had in his life; that he was heart broken, and then told her in his anger: 'The curse of GOD be upon you, and if you ever have a child and it is a girl, she shall never treat another man as you have treated me.'"

In due time Miss Amanda was born. She was all right at her birth and until ten and one-half years afterwards. As soon as Miss Amanda reached the age of understanding, she heard the story of her mother's experience with the man who had been visiting her so long before her marriage, and she was taught by her mother that he had made a curse upon her and what it was. Miss Amanda then commenced to worry and to think about it every day, that there was a curse upon her, and by the time she was ten and one-half years old the effect was produced of paralyzing her whole body and stiffening it so that her skeleton was made in one piece, without a joint, except her shoulders, elbows, wrists and finger joints.

Then in due time the sister was born and when she became six or seven years old, and able to understand, she heard the same story, and saw that her Sister Amanda was paralyzed and could in no way move her body or limbs, except her hands. She heard of the curse that was placed upon her mother and any girl child that should be born, and by constant thinking and worrying, the same as Miss Amanda had done, at ten and one-half years exactly, the same affliction came

upon her, and thus it was that both of those dear young women had to suffer all the balance of their lives.

We told them then that it was all on account of worrying and thinking constantly about that curse for years that their trouble was brought about. It was not the curse but their thoughts about it. It is true they would not have been in that condition if they had not known that the curse was put upon them. If that matter had been kept from them, they would not have been afflicted.

So it is with the mind affecting every part of the body, and most generally prenatal influences greatly promote such things.

Those dear young women could not have the faith to be healed because they could not exactly accept what we told them was necessary in order to get them to repent of ever giving way to thinking things of that kind. So it is about everything pertaining to the human being. When people want to be blessed, they must give up thinking the thoughts that are antagonistic to their healing.

When Christian men and women give their case into the hands of GOD they should understand that it is GOD'S case and not theirs. It is too sacred a matter to talk about after it is given over into His hands; and just as soon as they do, they take it from Him and there is no chance for them.

Another similar case was a woman who was called to go from Gladstone, Michigan, to Verva, North Dakota, to attend a sister who had cancer of the breast. Day after day for months the well sister had to wait on and witness the agony of her suffering sister, dying with the cancer. After the death of the sister with the cancer, she continued to think of the suffering she had witnessed, many times each day, and finally she came to the conclusion that she too, was going to have cancer of the breast; for she imagined there was a cake or growth in her breast, when there was only a peculiar feeling of pain produced by her constantly thinking and worrying about having a cancer because her sister had one.

In fact, there was no bruise, or anything that would have caused it in her breast. So it was we were telegraphed for, to go and see that dear woman. We arrived at Gladstone early one morning (before breakfast) and went to the residence and found the woman walking nervously in and around the yard, which she had been doing, so she said, all night. She had had no rest for ten days or more and hence it was her husband telegraphed to us where we were then holding meetings at Cornell, New York. We went as soon as we could and on investigation found that she did not have cancer but that it was all in her mind. It is true, her breast was a little sore, but it was all on account of her mind. As soon

as we could get her mind off of her breast and herself, she got well. She had to give her case into the hands of God, and quit thinking about herself before she could get well.

So it is that whenever any person yields himself to have unclean sexual thoughts, it is going to lead him into trouble. We advise every person not to think constantly of any part of the body and thus bring upon the individual the very trouble they are thinking about and dreading.

Mothers should be careful to instruct their children at the ages of from between seven and nine of the dangers of touching or handling their sexual organs, for if they engage in that practice, it will not be long before they will be carried away by the enemy of their souls and led into evil habits and yield to sexual desires which will more than likely ruin them for life.

Birth marks are caused by mothers seeing blood, or any phenomenal, sensational, surprising thing, producing emotion. Such cases are only amenable to God our Maker.

We give one example, but could give many. The mother of a young girl twelve years of age, living in Meadville, Pennsylvania, brought her child to us while we were holding meetings at Cleveland, Ohio. The girl had a blood mark on the back of her right hand, which made the school children twit her by frequently calling her "nigger hand." It made the child very unhappy, and when she heard of God's work in our hands, and learned that "all things are possible with God and them that believe," she appealed to us to pray and minister to her daughter. We did so, according to the Scriptures, and the result was that in a few weeks the "birth-mark" disappeared and the child was happy.

A STUDY OF THE ELEMENTS OF WHICH THE HUMAN BODY CONSISTS.

Chapter XIII

There are thirteen elements which constitute and make up the protoplasms which form the human body. No more, no less. However, chemically, in combination with each other, one or more of these elements produce others, which number about fifty-seven, unless there are foreign elements introduced into the system preventing the thirteen elements from affecting the formation of some, if not all, of the other fifty-seven absolutely necessary elements, to secure perfect action of the organs, flesh, skin, membranes, bones, muscles and nerves in the body. Foreign elements may be taken in or on food, or in drink, and in the air which is breathed into the lungs, but they prevent perfect digestion, assimilation, action and combination of the thirteen natural elements which make the perfectly normal healthy body.

The elements making up the human body are:

- | | |
|--------------|------------------------|
| 1. Carbon, | 8. Phosphorus, |
| 2. Oxygen, | 9. Calcium, |
| 3. Nitrogen, | 10. Sodium. |
| 4. Hydrogen, | 11. Potassium, |
| 5. Iron, | 12. Silica (or flint), |
| 6. Aluminum, | 13. Manganese. |
| 7. Sulphur, | |

These thirteen elements exist in the form of the five compounds named below, and the figures following each name give the quantity of each compound, making up the body of a man weighing one hundred and forty-eight pounds.

These compounds are made up of the five elements: hydrogen, oxygen, nitrogen and sodium, together with another gas formed by the combination with the foregoing, of silica, known as hydra fluorine; together with the eight solids, of which iron, calcium, manganese, potassium, aluminum and sodium are metallic, and carbon, phosphorus and sulphur, non-metallic.

Whenever any waste occurs in one, or any number of these elements, the same substance in food, which comes from the earth, the air and in the water, must resupply it; therefore, foods have been classified as follows:

1. Those which supply strength and energy, and can replace exhausted constituents are proteins and fats.

2. Those which supply energy only are called carbohydrates, gelatine and oxygen.

3. Those which repair waste only, and furnish no energy, are water and mineral salts.

Ordinarily, these classes are mixed in various proportions, in different foods; but of these three classes of foods, the average composition is:

Class of Food.	Carbon.	Hydrogen.	Oxygen.	Nitrogen.
Protein	53. Per Ct.	7. Per Ct.	24. Per Ct.	16. Per Ct.
Fats	76.5 " "	12. " "	11.5 " "	None
Carbohydrates .	44. " "	6. " "	50. " "	None

The average body contains 18% of protein in the following substances: Albuminoids 11%, gelatinoids 6%, extractives 1%, also fats 16% and carbohydrates less than 1%.

All of the thirteen necessary elements, constituting the human body, are obtained in the air we breathe, the food we eat and the fluids we drink. GOD, our Maker, provided that all these elements should be material, except the air we breathe. The elements in the air, come to us only by combination, in materials forming the food which has been provided by our Maker, to give life and health, and keep the machinery of the human body in perfect order.

The first one of the thirteen elements to be considered is:

1. Carbon.

The coal burned in a furnace or stove for the purpose of securing heat, is composed mostly of carbon in its material form. Wood is also mostly composed of carbon, and indeed, there is no material or physical body but which is almost entirely composed of carbon. It is the element forming the material part of the human body.

Let us study this subject thoroughly. What purpose have you for coal in your cellar, or basement? The answer is: to secure heat for keeping the human body comfortable, or for cooking, or for any use to produce and keep a warm, comfortable temperature. So it is with carbon in the body. It is used to replenish constantly, by the foods taken into the system at regular meals. It should be remembered that we cannot get heat out of carbon alone. It is necessary that it be combined with other elements, to produce combustion, which results in giving out heat.

You put coal or wood in the furnace or stove, and it would stay there forever and give no heat, if you did not combine it with the elements necessary to secure combustion. There has to be fire to destroy the carbon, and it is that act

of destruction, continuing constantly, which produces the fire, giving out heat.

Consider how this is done. How do you set the coal in your furnace or stove on fire? In making the fire, you have to put the wood or coal on some shavings, or mix shavings and light kindling wood with it. Then you have to place paper or some very light substance, under the coal or wood. You may do that and still have no fire or heat. It would not burn by, just placing it in position. If left in that condition the wood never would burn. In order to have combustion something else must be added. Here is a match. It is made of very light wood, easy to ignite. Upon the tip of this little piece of wood is sulphur; but sulphur is very difficult to ignite as we found out when a boy, when matches were first invented, and we would have to rub and rub very hard in order to cause friction and start a blaze.

Now, what has to be added to the sulphur to cause it to burn quickly? You have to place some phosphorus over the sulphur, which very easily ignites, and then the combustion producing heat, the blaze of fire is produced. There is carbon in the wood of the match; not much, but it is there, and it burns very readily; but it does not take fire without an effort on your part. You will never have fire unless you carry out the plan that has been devised. When phosphorus, added to the sulphur, is rubbed quickly over the rough substance, friction produces electricity, and the electricity produces combustion of the carbon.

After we had worked a number of months trying to discover how to make electric light, our dear friend, Thomas A. Edison, with whom we were working side by side, as a telegraph operator in 1865-6, was searching for the same thing. No one had been able to generate electricity for illuminating purposes, more than a small spark, which misled us to think that an electric light could be produced by a large number of cells in a battery. After we had been at it for months and failed, Mr. Edison found it, and when discovered, it was the simplest thing in the world.

During our boyhood we would see cabinet makers have a lathe, and in that lathe they would place a piece of wood, and by making the wood revolve as rapidly as possible, sparks of fire would fly in all directions; but we failed to grasp the truth that the sparks and light were electricity, produced by friction. If we had even a hint that electricity could be produced by turning a wheel and applying some metallic, or conductible substance, we should have been the millionaire that Mr. Edison is today.

How simple! Many times we had watched an uncle working in a shop turning a piece of wood like a spoke around rap-

idly with a lathe, and when he applied it on the revolving wheel, it produced fire, which was electric light, but we thought it was simply fire and did not look for the cause. If we had gotten the slightest suggestion, we would have been where Mr. Edison is today. Why didn't we see it? Because we were not led. It was not for us. GOD wanted us to work for Him in another way. Our spiritual eyes were not opened to it. We had something else to do, and had not yet learned to think. GOD intended us to do that which Mr. Edison could not do; nor any other man that had not been given it to do by our Maker.

Therefore, when you get coal in the stove, with sufficient kindling wood and paper to secure heat for your house, or for your room, you must add to it that which is produced by friction on the little match: electricity. As soon as touched, it is ablaze, the fire goes on, and heat is produced. The electricity must first be procured and, therefore, all that is necessary is to have the match to produce the electricity, which causes the carbon to blaze. The first takes hold of the paper and then the paper sets the light wood on fire, and as soon as the carbon in the coal, or solid wood, is heated, it also burns. Being subject to the electric power, combustion takes place and heat is generated.

It is the very same way with the carbon in the human body. The natural heat of the body is $98\frac{1}{2}$ degrees, Fahrenheit, and that heat is produced by combination of the carbon with other elements which are taken into the system in food, such as sulphur in the yolk of egg, in carrots and other vegetables, and phosphorus in fish. That carbon would not produce heat unless there was the combination referred to. Therefore, it will be seen that the other elements of sulphur and phosphorus are absolutely necessary to give the $98\frac{1}{2}$ degrees of heat.

People often fill their stoves or furnaces full of coal or wood, and it overheats the house, and sometimes sets it on fire. In the same way, people eat too much. They get in too much carbon, hence it is there is congestion, followed by inflammation, which often terminates in a condition called "fever" by the medical profession. As long as the overplus of carbon is in the body there is going to be fever; but many doctors make the mistake of preventing, or retarding, combustion, instead of promoting the heat necessary to destroy the carbon. If they thought a moment, they would see that this course leaves the diseased matter in the blood, and by doing so, death very frequently is finally produced. They should have stopped giving the patient food containing carbon, and promoting the destruction of the overplus of carbon in

the system, when in a few days the patient would have recovered.

Carbon in the body is for the one purpose and that is, heating all parts of the body, and there is not a single atom of the body that is not heated by the continual combustion.

If a person has not enough carbon in the body, he is cold and chilly. GOD has provided for the combustion and the elements to produce it, hence it is that carbon is the first element, constituting the human body, to be considered.

2. Oxygen.

The second element to be studied is oxygen, and oxygen is that which is inhaled into the lungs, and by a mysterious and most interesting process, the blood globules, or corpuscles, are filled and sent through the body loaded with oxygen. These corpuscles are so small that one of the most powerful microscopes is necessary to see them with the human eye. These globules float in a fluid. They are red, but the fluid is opaque when the corpuscles are removed.

The heart sends the globules all through the bronchial tubes in the lungs where they are filled with remnants, fragments, or residue of the carbon which has been destroyed and pumped up by the heart from the extremities of the arteries through venules, or capillaries, and veins, to the heart. The corpuscles, or globules, pumped through the right ventricle of the heart are forced up to every portion of the bronchial tubes in the lungs and when the person breathes, the carbon-dioxide is instantly expelled, or exhaled, being sent out of the system through the nose. Then by inhalation, the oxygen in the air is received into every portion of the bronchial tubes, and each of the globules are refilled with pure oxygen and are forced by the peristaltic action of the heart to the extremities of the arteries and through the arterioles to the most minute portions of the body. By this action every atom in the body receives oxygen which, added to the carbon, sulphur and phosphorus in the blood, produces instantaneous combustion, resulting in heat, which gives the necessary warmth.

The oxygen in the air must be connected with the carbon, sulphur, and phosphorus to cause combustion, which gives out the heat.

If the draft of the furnace or stove is closed, so that the oxygen in the air cannot get to it, the fire goes out. It will be smothered. The pure oxygen in the air is absolutely necessary to keep your body warm, and not only for that but for combination with all the other elements to produce the secondary elements, to make up the whole atom for every organ, muscle, nerve, hair, pore and bone in the body. It is therefore

absolutely necessary to have pure oxygen, and the fresher the oxygen, the healthier is the body.

If you get chilly, just take a run up a steep hill, when your efforts and the strength called into action, will cause you to breathe rapidly because more oxygen is needed. GOD in His infinite mercy and wisdom has produced that law of action which is necessary to keep the human body in a normal condition. Every person should exercise the body, limbs and muscles every day.

If one closes up his room when going to bed at night, he has a smothered sensation, and more than that, he inhales the polluted air filled with the exhaled carbon-dioxide gas which is not destroyed by oxygen, which, if persisted in, will result in producing disease.

The carbon-dioxide gas is similar to the smoke that comes from the fire in the stove or furnace. It is blue in color, the same as the atoms of coal or wood released by combustion which goes up in smoke. The more carbon, the blacker it is.

In taking oxygen into the body, as already explained, we get it by inhalation, but the carbon-dioxide gas goes out by exhalation.

Everybody, upon getting up in the morning, should get out into the fresh air and open the mouth (if the air is perfectly pure) and nostrils, to more effectually secure all the oxygen possible. The hands should be used forcibly in striking each shoulder, and the body should be straightened, giving plenty of room in the chest for expansion, inhaling pure air, which will cause the destruction of the accumulation of matter that gathers in the nostrils, or air passages, which should be gotten rid of the first thing in the morning, and the fresh pure oxygen in the air inhaled into the lungs and sent throughout every portion of the body.

The smoke has to get out from the furnace into the atmosphere, or your house would be filled and made untenable. When the heart sends the blood corpuscles laden with the oxygen and deposits them at the extremities of the arteries and arterioles, they are instantly emptied of the oxygen. At the very same instant they are filled with refuse matter (which is like the chimney taking the smoke resulting from the combustion going on in the furnace or stove) which is carried through the capillaries and veins to the right ventricle of the heart, and pumped up to the lungs, so that when we breathe, we expel the carbon-dioxide gas and the decayed matter from all parts of the system.

The odor of the breath exhaled shows the character of the combustion. When there are foreign elements in the body the breath smells exceedingly offensive.

In studying this matter, experiment a little by placing yourself on the scales before going to bed, and again in the morning. You will find that you have lost about four pounds in weight during the night. That loss in weight shows how much waste matter has been taken up and breathed out of your lungs, or exuded through the pores of the skin.

Now, think of all that putrid, offensive matter remaining in your room on account of closing the windows at night, and you will have some idea of the danger you are in as long as you neglect to raise your windows just a little at the bottom and lower them slightly from the top, so as to make a current of air going through the room. Hot air always goes up, and when the windows are opened at the top the air coming in at the bottom forces the impurities out of the room at the top of the windows. Oxygen admitted into the room at night will cause the person to sleep better and have an altogether different feeling upon awakening in the morning than he would if he had slept in a room with all the doors and windows closed.

When it is impossible to have fresh air circulating through the room there should be a number of flower pots with healthy plants in them. It is the nature of the plant to inhale and absorb the carbon-dioxide gas, and exhale oxygen, right the reverse of the human being. It is healthy to have flowers growing in sleeping rooms.

We want to get before the mind of our readers that it is absolutely necessary for each to have in the body other substances than oxygen and carbon, for if you did not, the process of nature would cease. You understand from what we have written, that you must have heat up to $98\frac{1}{2}$ degrees at the surface of the body, and in the heart $102\frac{1}{2}$ degrees, and it must be kept at that temperature. If this is not done, you have headache, neuralgia, pain or fluttering in the heart. The nerves and muscles of the body commence to cry out as a reminder that the body is not being kept in the right condition.

The stomach, when empty, has a temperature of about $98\frac{1}{2}$ or 99 degrees, but just as soon as food is taken, nature provides for the hot blood from the heart to come and surround the stomach. Unless this is done and the temperature of the stomach raised to $102\frac{1}{2}$ degrees, there is imperfect digestion. You will thus see the importance of keeping the blood natural in heat. It is on account of losing sight of this important matter and neglecting to supply the body with pure oxygen and carbon, unadulterated, or made imperfect by taking into the system any substance which is not proper food, that hundreds of thousands of people meet death, which

would not be the case if they understood how to manage their bodies and what to eat and what not to eat, or drink.

A person should never drink hot water in the morning, as the stomach is very tender, and when heated above the natural $98\frac{1}{2}$ or 99 degrees, digestion will be produced, and not having any material substance to digest, the rise of temperature caused by the introduction of the hot water, will cause the stomach to digest its own membrane, causing every symptom of cancer. Cold water or any cold liquid is not good for the stomach before eating solid food; after eating, if you drink ice water or very cold milk, it will cause digestion in the stomach to cease, or at least to be retarded.

Common sense should show you that what we have said in regard to this matter is true.

3. Nitrogen.

This element is a gas in the atmosphere. Human beings do not get it out of the air. Nuts and vegetables absorb it from the air and ground, and we obtain it by eating them, except what is obtained second-handed by eating the flesh of grass eating animals. Nitrogen is a colorless, odorless and tasteless gas. It is neither combustible nor a supporter of combustion; nor does it enter rapidly into companionship with any other element. It is an essential constituent of all animal and vegetable tissues, and necessary in the human structure to make muscles and to give strength to the body, to be used in labor and exercise of the limbs. We call those articles of food which contain nitrogen, **nitrogenous**.

Nitrogen is in the grass and in the plants eaten by cattle and sheep, but as human beings do not eat grass, they consume the meat of cattle, sheep or deer to obtain it. Men in past ages have depended almost entirely upon the eating of beef and mutton to obtain nitrogen, not knowing that there was a full supply of it in nuts. Those who depend on beef and mutton for nitrogen only obtain twenty-two percent; whereas in nuts and vegetables they get it first-hand and receive forty-four percent. Therefore, it is far better for people to eat nuts than beef meat, except for one other element; aluminum (which will be mentioned under the heading of that element).

Nitrogen forms about four-fifths of the bulk of the atmosphere. It derives its name from being also an essential constituent of nitre.

4. Hydrogen.

Hydrogen is a colorless, tasteless and odorless gas. In its gaseous state it is the lightest substance known. Combined with a small portion of oxygen, it forms water. Hydrogen is absolutely necessary for the support of the human

body (though it cannot support animal life) and is always obtained in water. As in everything else there is in it a spirit which gives it a characteristic. Its nature is to combine with iron, aluminum, sodium, potassium, calcium, and assist in producing other elements in the human body. The peculiar spirit in it seizes upon the spirit in man and causes thirst, and when in complete control of the individual, obesity is produced. The hydrogenoid constitution in man is caused by the hydrogenoid spirit, and that peculiar spirit having possession of a human being will cause extreme thirst, which is never satisfied. Nature uses great quantities of it in the mucous membrane and when any foreign substance of an injurious nature is taken into the alimentary canal, the flood gates are opened, and diarrhea is produced, which is nature's method of washing the injurious foreign substances out of the body. If hydrogenoid constitutions give way to taking too much hydrogen by drinking too much water, they become "aldermanic" in their proportions, and if they persist in drinking too much water they will become almost as "broad as they are long." Such people are liable to die suddenly with apoplexy. The kidneys of hydrogenoid people are overworked and they suffer much with pain in the back.

Hydrogen combines readily with phosphorus and carbon, but always for the purpose of enabling those elements to perform the functions designed by nature. Combining with the oxygen and carbon, after the oxygen has destroyed the carbon by combustion at the extremities of the arteries throughout the human body, the combination with the oxygen at that time changes the carbon into carbon-dioxide, which is poisonous and is sent through the veins by the force of the heart, used as a pump, to the bronchial tubes in the lungs, and there expelled into the atmosphere by the act of breathing. How wonderful is GOD'S mercy, goodness and power exemplified in this marvelous mechanism in the human body.

CHAPTER XIV

Study of the Elements of Which the Human Body Consists—Continued

5. Iron.

Iron is one of the principal constituents of the blood globules. The life is supported in the blood by iron, aluminum, albumen, sodium, phosphorus, sulphur and other elements, in combination. How singular it is that an atom as small as the blood corpuscle can have so many elements to support it.

When people have impoverished blood, it is because of

the absence, or scant supply, of the elements which nature requires to replenish and support the blood and give it strength to perform the functions of the globules. In such cases there is a paleness of the features, weakness of the body and inactivity of the brain. People not knowing the physiology of the human being, and dependent upon doctors, go to them to diagnose the case and not having the spirit of discernment, they jump at the conclusion that the best thing they can tell such an individual is that they have anemia. This is true, but anemia is not a disease but a condition which is caused by, or as a result of, the poisons of disease in the body. The doctor prescribes a tonic of iron, quinine and phosphorus, but does not think that in order to introduce the iron into the blood globules, it must be made so fine that it will pass through the most minute pores, or orifices, in the shell covering (like an egg shell) of the blood globules. No chemist or druggist can make an atom of iron that will penetrate the pores of the shell, or covering, to the blood globules.

In order to secure the true "tonic" required, the individual must resort to what GOD has provided in such cases. He should consult his appetite. By doing so he will find that he has an appetite for the turnip, or some other vegetable in which there is an abundance of the element required. In the turnip there is 91% of hydrogen, or water; 6% of iron, and 4% of potassium, and hence it is that a person needing any particular element in his system has an appetite, or is given a desire for that vegetable, or fruit, which abounds in that ingredient. If persons need phosphorus there is a hunger for fish, or some other substance which has phosphorus in it. If aluminum is needed, they will crave beefsteak, or roast beef, and they want it rarely cooked with plenty of juice in it. If they want starchy substances there will be a craving for the potato, and so it is every food has the elements in it which nature requires, and GOD, strangely enough, has provided that the human being in need of any element, shall have a taste or appetite for that food.

There are people who have an abnormal craving for the food which has the principal or leading element designed for the body, and sometimes children, before they are born, are given a taste and craving for the very thing that the mother had wanted more than anything else during pregnancy, and the result is they eat too much of that substance which causes that part of the system to be exaggerated, stronger and more prominent than any other in the child.

We will give an example of this: A man came to us while we were practicing medicine, who was subject to dyspnoea, or laborious breathing. The truth of the matter was, that the lung substance was œdematous, or thickened, pro-

duced by taking too much of something into the body which caused that condition. We inquired what it was that he was so very fond of and craved more than anything else. He said: "Maple syrup or sugar." He told us that from his earliest infancy he cried for maple sugar or maple syrup and everything he ate had to be saturated or flooded in the syrup. He had it at every meal. It was evident, then, that it was the maple syrup which caused the trouble, and it was killing him by degrees. Our prescription was that he should discontinue the use of maple syrup and sugar, but in order to do so, he would have to fight a battle, but if he would master it, in three weeks he would be almost well. No medicine can affect such a case. What is the use of praying or giving medicine for such conditions to be removed when the individual continues to use the substance that causes it?

Another interesting case will show how wonderfully nature acts in indicating the supply of any substance which has in it the element most needed in the body. We had an example of this in the early days of our medical practice; it was in 1873 after we went to Memphis, Tennessee, as a volunteer physician for the Howard Association, of Philadelphia, to treat the Yellow Fever. We arrived there September 3, when Memphis had been almost depopulated, there only remaining about ten thousand of the sixty thousand people in the city, and from ninety to one hundred and twenty of them were dying every day with Yellow Fever. We were very successful in the treatment of that plague and made quite a reputation as a physician. We were prevailed upon by a number of the citizens of that city to remain there in the practice of our profession, which we did. It was in the fall of 1874 that this experience occurred.

We were called to see a woman living four miles south of Memphis, near the Mississippi River. She had then been sick for four days with typhoid-malarial fever, having a temperature of $103\frac{1}{2}$ degrees. She was of the sanguinary temperament and had a very red face. There was every symptom indicating ferrum, or iron, as the remedy to be given her, according to the Homeopathic theory of *similia similibus curantur*, "like cures like." We gave her iron, but it had no more effect than if it had been a drop of water. We, however, continued giving the iron persistently. Upon leaving after prescribing for her the first time, she called to us, and said:

"Doctor, may I have some raw turnip to eat?"

We told her at once that it would not do to feed a woman in her condition (sick as she was) upon raw turnip. We visited that woman every day for fourteen days and each day she would beg for raw turnip. There had been no

decrease in the fever. Indeed, the crisis had arrived and the fever had increased to $104\frac{1}{2}$ degrees. She was almost delirious and sleepless; the danger point had been reached, something must be done. There was every indication of approaching death. For three days previously, the patient had begged earnestly for raw turnip, and that day she shed tears while she implored us for it. At last we had reached the point where we could see that it meant something more than the ordinary for her to beg every day for raw turnip. What must we do about it? After studying the matter over, we concluded that we would give her **broken doses of raw turnip**. We called the young woman's mother and asked her if she had any turnips in the house. She said yes, she had some in the cellar. We said: "We must give her some raw turnip," and shall never forget how that mother looked at us and held up her hands in horror at the idea of feeding her daughter on raw turnip when she was so sick.

We said to her: "You must remember that I am the physician and know what I am doing. Get me the turnip." She said: "All right," and went down into the cellar and brought one up. We called for a knife and a plate. We cut the turnip in half, and taking the knife, scraped one teaspoonful of the substance. As we did so, that poor girl showed how glad she was. She looked at the turnip as we scraped it, smacking her lips, as happy as if we were preparing to give her the greatest treasure. We shall never forget with what delight she grasped the spoon and said: "Oh, how good. That is what I want, may I have the whole turnip?"

"No," we said. "You may have one teaspoonful every half hour for two hours, and then half that amount every hour until I come again."

That afternoon as we came to the door the mother was standing there and cried out: "Well, Doctor, you hit it exactly. In one hour after you left the perspiration commenced to pour off Anna and the fever has left her."

That was no "happen so," but the real voice of nature crying out through the appetite, expressed by that poor sufferer. Our giving her the turnip supplied that in her blood, on account of the absence of which she had suffered all those three weeks, and would have died if we had not at last heard the call of nature.

We then had no knowledge of what was in the turnip, but being anxious to know we sent to Philadelphia and secured a vegetable chemistry, by reference to which we found that turnip is composed of 91% water, 6% iron and 4% potash. The question then was, why did not the iron we had given day after day for two weeks, act as the iron in the turnip? The answer was plain, because the iron we had

given was prepared by man, but that in the turnip was prepared in GOD'S laboratory, and the atoms were small enough to pass through the pores in the crust or covering of the blood globules.

It is not always prayer or medicine that heals one who is afflicted. It is not always disease causing sickness, but it is either the absence of some element in the body or taking into the body too much of any element, or some foreign substance, on account of having an abnormal appetite and desire.

Every physician should be a thinker and quick to discern conditions, symptoms and indications, and every true minister of GOD should be just as well qualified with a knowledge of anatomy, physiology and diseased conditions, as any doctor of medicine.

We would have it understood that we are not opposed to doctors and medicines. Having been a physician and being familiar with every disease, drug and remedy known to man, we understand just what medicine, surgery and devices of men are, and how they are to be used. Another thing we know is, that doctors and medicines are absolutely necessary for those who do not accept JESUS CHRIST as their Creator, Saviour and Healer, and when sick or suffering people come to us and they have not the faith, and really do not have it in their heart to accept JESUS CHRIST as their Saviour, Sovereign and King, and Healer as well, we tell them they had better find the very best physician possible. Doctors and medicines are for the people of the world who do not know GOD or His Son, the LORD JESUS CHRIST, and the provisions He has made for the healing of the body, and those who have been taught from infancy that they must resort to doctors and medicines instead of their Maker.

If Christian men and women have no more than the people of the world, who do not accept CHRIST as their Healer, what is the use of a person being a Christian? We are certain of this fact, that we have more than people of the world who do not accept CHRIST, for we have Him who is our Creator or Maker, and if He made us, He is able to repair and heal our bodies when we adopt His plan and carry it out by meeting His conditions. In every case where people do this, they are immediately delivered and healed, and if they have come to the place which GOD has provided for them to reach, they will have Divine Health so that, as a duck's back is impervious to water, so the christian man and woman who accepts CHRIST fully, is impervious to disease, and when disease attacks them, they immediately go to GOD in the way He has provided, and it is driven away in a few minutes.

Iron is supplied in very small quantities in nearly all

fruits, nuts, cereals and vegetables; but principally in turnips, leeks and lettuce.

6. Aluminum.

Aluminum is a metal of silver-white color, having a brilliant luster, about as hard as zinc. It is very malleable and ductile, highly sonorous and a good conductor of heat and electricity. Aluminum, in combination with oxygen, forms the common earth alumina, or clay, which exists in nature as in mineral corundum, of which the ruby, sapphire and emery are varieties. It is estimated that in its various compounds, aluminum forms about one-twelfth of the crust of the earth. It is one of the ingredients which enter in with other elements to form the connecting tissue of the brain and of the skin with the mucous membrane and forms a support for the arteries and the heart, without which men and animals are dwarfed. In Florida, where there is no clay, cattle are dwarfed and live but a short time. The cows which are native of Florida do not have any cream in or on their milk, because the land in Florida has no clay in it. From this we can judge of what importance aluminum is to the human being. Nature has provided that the only way in which man can obtain aluminum is by eating the meat of cattle, deer or moose (the only animals that eat clay). This is no theory; this is a fact. People ignorant of this fact form the erroneous idea that they must be strict "vegetarians" and not use any meat. We have studied into this matter and by observation learned that people who do not eat meat soon become deficient in thought, energy and health. They soon have a sallow complexion and become inactive.

People who do not use beef meat have weak backs and weak hearts, sooner or later. It will be noticed that "vegetarians" are short in their caliber. After they have made vegetables their exclusive food, they lose the power to think, and no person can think properly unless they have a full supply of all the thirteen elements which constitute the human body.

For support of a healthy body, we would advise that beef, deer or moose meat in some form, shall be eaten two or three times each week. Too much of a good thing is injurious and too much meat taken into the system will cause constipation, or irregularity in the movements of the bowels. Our rule is to eat beef meat every other day during the week, and fish every intervening day during the week, except the last, when we prefer to have Boston baked beans (without any salt in them), or macaroni and cheese.

7. Sulphur.

Sulphur is the seventh of the thirteen elements which

constitute the human body. This is an element which occurs in nature as a yellow, brittle, crystalline solid, with resinous luster, almost tasteless, and emitting when rubbed or warm, a peculiar, characteristic odor. It is a non-conductor of electricity. It is insoluble in water. It burns in the air with a blue flame and is oxidized to sulphur-dioxide, or sulphurous acid.

Sulphur is essential for the blood; for the liver and for all the glands of the body. It is absolutely necessary for people to have sulphur. Sometimes when all the sulphur is out of the body and you consult the doctor he tells you to go to the Sulphur Springs. To get sulphur, you can eat the yolk of the egg. If you cook an egg, cook it hard and do not eat the white part of it, but only the yellow. It is wholesome; it is good. But by eating a raw egg you eat both yolk and white. Sulphur is found in many vegetables and, indeed, in every substance which is yellow, or has a yellowish appearance. It is one of the elements, which in combination with phosphorus, acts upon the carbon in combustion to give heat to the body. When the system requires it there is a desire for those foods which have the most sulphur in them, such as the carrot, spinach, cabbage, and cauliflower.

8. Phosphorus.

The word phosphorus comes from the Greek word **phosphoros**, meaning Lucifer, the brilliant. It is a solid non-metallic, combustible substance, hitherto undecomposed, and never found by itself in nature, but occurring chiefly in combination with oxygen, calcium and magnesium. Common phosphorus, when pure, is semi-transparent and colorless. It is exceedingly inflammable. Exposed to the air at common temperatures, it undergoes slow combustion and emits a white fume of a peculiar garlic odor, and appears luminous in the dark. It is the oxygen in the atmosphere which causes combustion, and sulphur is therefore absolutely necessary to cause combustion of carbon in the human body. There cannot be much heat in the human body unless there is sufficient phosphorus and sulphur. It is also a supporter of the substances of the brain, and a brain can never be pure and have strength unless there is a sufficient amount of phosphorus in the body.

Phosphorus, combined with oxygen, forms phosphoric acid. It does not combine with any element with sufficient energy to produce much elevation of the temperature, and, therefore, is not a supporter of combustion. It is an important constituent of those tissues and fluids of plants and animals which contain albumin and fibrin.

Phosphorus is obtained in such vegetables as onions and

garlic. It is the excessive quantity of phosphorus in those vegetables which gives them the strong odor. There is less phosphorus in the Bermuda onion than in the onions that grow in the United States, hence they do not have the pungent odor. Phosphorus is also found in a rich form, suited to the brain of man, in fish. That is one of the reasons we recommend so strongly that human beings should have fish two or three times every week. Meat from cattle has the aluminum and other elements connected with the aluminum, which goes to give additional strength to laboring people, and fish for the phosphorus and other necessary and needful elements. Phosphorus is supplied in minute quantities in all fruits, also 1.19% in almonds and walnuts. It is also found in small quantities in barley, buckwheat, oats, rye, rice and wheat.

9. Calcium.

Calcium is a metal having a light yellow color, with a brilliant luster, about as hard as gold. It is very ductile. It oxidizes readily in moist air and at red heat burns vividly, forming calcium-oxide, or quick lime, one of the alkaline earths.

Calcium is in stone, which when burned and water is added to it, the hydrogen in the water causes it to be changed into lime. Calcium is not found in the metallic state but it unites with most of the known metallic elements in compounds which are widely distributed in nature, and extensively used. Calcium is one of the constituents or elements of the human body. A very little of it is found in almonds and cocoanuts, more in chestnuts. It is also found very slightly in barley, buckwheat, oats, rice, wheat, apples, blueberries, cherries, figs, grapes, gooseberries, olives and 1.8% in lettuce; 1.65% in spinach; 1.2% in asparagus; 2.062% in cabbage; 2.070% in dandelions.

In the human body calcium is mostly used in bone and gristle, or cartilage, in the nails of the fingers and toes; also in the hair. And besides that it is used in combination with other elements to produce elements other than the thirteen which we are studying.

Calcium in minute quantities is found in a number of fruits; also slightly in almonds, chestnuts and walnuts; in all cereals, but more than all in such vegetables as dandelions, cabbage, lettuce, leeks, radishes and more in spinach than anything else.

SODIUM AND SALT—"DEATH IN THE POT"

Chapter XV

10. Sodium and Salt.

We come now to one of the most important and essential of all the elements going to support and sustain human life. Sodium is the most abundant of all alkali metals, its chloride composing the principal part of the saline matter of the ocean, and also existing in extensive beds in geographical strata. The chloride of sodium is that which makes common table salt. Sodium is found in water and in nearly all the vegetables, some more and some less. Sodium forms the principal elements of the mucous membrane, which supports that membrane lining of the whole alimentary tract of the human body, from the mouth, nose and ears through to the lower orifices of the body. Just as soon as sodium comes into contact with oxygen in the atmosphere, it is changed into chlorine, which is a gaseous chemical element of yellowish green color, which is the savor in common table salt. When table salt is taken into the stomach in or on food, it changes all sodium into chlorine and robs the mucous membrane of the stomach and intestines of its natural support, and the chlorine hardens and contracts the membrane not only of the stomach, but of the heart, arteries and veins.

And yet, chlorine is one of the fifty-seven elements composing the human body formed by the combination of several of the thirteen primary elements, and which is necessary for the support of a part of the body as any other of the fifty-seven elements. But such chlorine or salts is provided for and just in such quantity and proportion as is necessary, and any excess of that element is detrimental and when used to excess in or on food, is death-dealing.

Our Maker has provided for the formation of all the different salts required in the human body, without people using that which is manufactured.

By taking one tablespoonful of table salt, called chloride of sodium, and placing it in a glassful of absolutely pure water, in a few minutes the salt is dissolved and the chlorine is released and it is seen impregnated in water and causing it to have a greenish color. Chlorine is a poison. Just as soon as a person takes food into the stomach which has salt or chloride of sodium, all of the sodium in the mucous membrane which comes into contact with the salt in and on the food is changed so that as much of the

sodium as is destroyed, just so much does the mucous membrane fail to act. This is especially the case in the stomach and when a larger portion of the membrane lining of the stomach is destroyed by salt, to that extent is the digestive power weakened. It is the same way with the whole mucous tract from head to foot, in the body. There is a diseased condition produced; in such a state no human being can be entirely healthy.

For the benefit of humanity we are led to send out this warning against the use of SALT; because we have found in our practice of medicine for a quarter of a century and during our ministry for the past twenty years, that it is injurious. In thousands of cases it causes sickness and death from disease of the mucous membrane, bronchi, arteries, veins, heart, blood, kidneys, urethra and bladder. Indeed, Salt is "Death in the Pot."

There are thousands upon thousands of people suffering from disease brought on by the use of salt. Thousands of people are taking medicine with the mistaken idea that it is disease which is causing their affliction and torment; at the same time they are eating salt in and upon their food which causes and keeps up the terrible trouble for which they are taking medicine. They and the ordinary physician are ignorant of the fact that the use of salt is the cause of the trouble, and if they would abandon its use, the cause—the symptoms, would disappear in a short time, without any medicine.

Salt is the greatest enemy that man has in the matter of food, and it is the cause of two-thirds of all disease, sickness and death that occurs in the world. It causes the death of people before they are three score and ten, or more, years of age.

No well informed student of experience in physiology or chemistry will dispute these facts.

To the salt eater we would say definitely, BEWARE! You are in danger of disease, sickness, suffering and death, more than any others. Do be reasonable and receive instruction.

We appeal to every reader to consider very carefully and thoughtfully the following statement:

The natural temperature of salt is $32\frac{1}{2}$ degrees, which is the exact point below which water freezes and above which ice melts. It is the exact point where freezing or melting takes place.

When there is ice on the street car tracks, the street car men place salt on the rails to melt the ice and they have to put sufficient salt upon the rails to bring the temperature to the $32\frac{1}{2}$ degrees, which is the point of melting.

When people want to freeze ice cream, they add salt to the cracked ice and by stirring it the cream is frozen.

Let us now consider the effects of the salt having such temperature which people take into their systems in food.

When the salt in the food reaches the stomach it is dissolved

and absorbed, but the very infinitesimal atoms of salt in the liquid absorbed go directly into the serum of the blood. The serum is the fluid in which the blood globules and discs float. The serum of the blood is not red, but the blood globules are red and are so thick as they float in the serum that the serum appears red.

With the serum in the blood strongly impregnated with salt, making it just like salt-brine, the natural temperature of the salt being $32\frac{1}{2}$ degrees, while the natural temperature of the blood is $98\frac{1}{2}$ degrees, is it not reasonable to suppose that the temperature of the blood is greatly reduced? It would be unreasonable to take the position that it was not reduced.

Then consider the effect of such reduction of temperature upon exposure to cold. Would it not produce a cold feeling; and the blood in the circulation of the individual strongly impregnated with salt—would it not make him feel chilly and perhaps, if in poor health, give him a chill?

Such a person is not only subject to catarrh, influenza, colds, pneumonia, pleuritis, asthma, but also, cough and tubercular consumption. No person in this world that does not use salt will ever have catarrh. He may have it for a few hours or a day, but nature throws it off very quickly and it is only caused by taking cold; whereas with those who have their systems filled with salt and take cold, the salt keeps the secretions flowing from the mucous membrane of the air passages in the head and chest.

Those who use salt in and on their food always have a bad breath and a disagreeable odor from their bodies, and there are some people whose system is so antagonistic to salt it affects their lungs in such a way that their breath, and secretions from the body, have a very bad odor. This is especially the case with women of nervous, bilious temperaments. It affects women in this manner more than men.

Every person should interest himself in considering this matter carefully, that he may impart to his neighbors and friends the danger they are in, and what is causing them to have the peculiar feelings, diseases, sicknesses and torments from which they suffer.

There are those who, when they read a part of this article, will throw it aside because they think it is preposterous. It will be because they have used salt all their lives, and their parents used it before them; but they did not know what a narrow escape they had in their infancy; for not less than two out of every three persons fail to escape its poisonous effect, causing death in infancy.

We are impressed to state why it is a baby cries so much of the time and holds its breath. It is because of the chloride poison in the system, which causes pain in the bowels and stomach. It is a sad thing that people are ignorant of the

truth in regard to this matter. It is a sin to permit the enemy of our race to cause parents to feed such things as foreign substances to their children, which causes them to suffer so much.

People do not understand that sooner or later, when salt has accomplished its deadly work on the heart, arteries, veins, eyes, kidneys and all the membranes in the body, they will die a miserable death; such as death from blood clot in brain, which is always caused by this death-dealing article, which people take in and on their food, just to satisfy their palate.

We plead for the sake of humanity that the reader shall consider carefully all that is here published in regard to this most important matter. The poison which people give their children and take into their own bodies is chlorine from Salt. Simply that and nothing else.

It is formed in the following manner: Water impregnated with sodium when it evaporates leaves a residue. That is the sodium in the water, which is left, but just as soon as the sodium is exposed to the oxygen in the atmosphere, the combination of oxygen with the sodium produces chlorine, which is a poison. The substance or element is then called salt. The chlorine is the savor in the salt. People on the trains leading from the West to New York City just before reaching Syracuse, New York, notice curious looking shallow troughs three to six feet in length and width. Each morning those troughs are filled with the sodium water and when exposed to the air the water evaporates and in the evening the residue is left; but just as soon as it is exposed to the atmosphere, the oxygen changes the sodium instantly into chlorine, and the substance remaining is called salt. It is refined and put in bags, boxes, barrels, or hogsheads and shipped all over the United States.

JESUS CHRIST, the SON of GOD, Who is Creator of all things, says, as recorded in the Gospel of Matthew 5:13: "If the salt has lost its savour (chlorine) wherewith shall it be salted? It is thenceforth good for nothing; but to be cast out, and to be trodden under the foot of men."

Chlorine is the poison which is destructive of infantile life, being a constituent of so-called common salt, making sixty per cent of it by weight, which with hydrogen forms hydrochloric acid. It is a powerful bleaching and disinfecting agent and deadly poison to infantile life and older people who are not accustomed to and hardened against the use of salt.

In the early ages, human beings, ignorant of what was best and what was injurious for them, commenced to eat salt, and their offspring ever since has used salt to merely disguise the taste of food, not knowing that it was poisonous or injurious to the human body. Old and young, rich and poor, and indeed nearly every family on earth who have never learned better, are

using salt in their food, and the food tastes so flat to them, when it does not taste of salt, that they stop at once and do not persist in using the food without salt, simply on account of their perverted taste.

The taste in salt only affects the palate. The taste of it does not go below the throat.

Salt is not a food. It does no person any good that uses it. It only satisfies an acquired taste; for the people who never tasted salt and take it into their system, soon die from its use. Salt only keeps people from discerning the sweet and more pleasant natural taste of food. After stopping the use of salt for a few days, people do not eat very much on account of the flat and disagreeable taste of the natural food, but in a few days they begin to like the natural food and soon become accustomed to it, and then when they take salt into their system, it burns their lips, throat and stomach and nature cries loudly for water.

Salt causes people to have an abnormal thirst. Their kidneys become hardened and soon wear out. Salt in the system of those who are sick prevents medicine given to them from acting as it otherwise would.

Few who use salt in food or otherwise, know that there is chlorine or poison in the substance they use but there is, and it has been hidden from them very likely up to the time of reading this article, and they are only able to use it, like the user of morphine, cocaine or any other poison, by accustoming themselves to it. If they did not, it would make them very sick.

Our Maker has provided sodium in place of salt in the vegetables and other substances which man eats only in quantity and quality which can enter into the blood corpuscles. Salt is not required in the serum. The salt used in cooking and in sprinkling upon food after it is cooked does not get into the blood globules and discs, but being the product resulting from evaporation can go no farther than the serum, and thereby its action upon the globules contract and make them imperfect so they will not produce and carry life to the different parts of the body, the result being the organs, nerves, nerve centers and muscles are weakened and soon become impoverished and shriveled.

The true Sodium (God's true Salt) prepared by nature for the support and sustenance of the mucous and serous membranes of the lungs, alimentary canal, and the lining of the heart, arteries, veins, eyes, and the serous membranes in which bowels, lungs, heart and brain are encased is obtained from the food after the stomach digests and passes it on into the duodenum and there mixing with the secretions from the liver and from the pancreas is prepared and taken into the circulation as God has provided, in sufficient quantities to supply the blood globules and discs,

nerve centers, glands and other parts of the body with life and health.

Salty matter taken into the system passes into the kidneys and causes the urine to be very salty.

Salt in the blood causes humors or fluid filling the eyeballs to have a cloudy appearance, almost opaque in children and young people, which causes defective eyesight, the result being many such young people have to use eyeglasses of more or less power.

Salt causes blood clot in the brain, producing instant death or paralysis. On account of the use of salt many people suffer much with backache. No person would have lumbago if they never used salt.

Salt is poisonous to a great many constitutions and causes them to be very lean, while on the other hand, salt causes some constitutions to thirst, they drink much water and become apparently very fat and bulky. Salt causes people to have obesity by causing them to have such great thirst. Such people frequently die from apoplexy.

Salt causes a great many persons to have pains similar to rheumatism and in others it causes neuralgia, headache and pain in the heart; but in most cases it causes heart failure.

The author used salt all his life until he was seventy-five years of age. At that time, he found that he had a leakage of the heart and besides this, his arteries were hardened, so that they did not properly supply and furnish blood to the extremities. There was a chilliness all the time; even in the warmest weather, artificial heat was comfortable. He would frequently have attacks of weakness and flutterings of the heart with fiery appearances before the eyes.

We had formerly practiced medicine for a quarter of a century and like many doctors, were ignorant as to the cause of heart failure, leakage of the heart and hardening of the arteries. It became necessary for us to find deliverance or suffer the consequence, which was certain death. We are sure we would have died if we had not determined to find the cause of the trouble.

We had attacks of syncope or fainting and would almost lose control, when we would call out to GOD and throw up our hands and ask Him to deliver.

At last it became so dreadful that we went to GOD and asked Him what caused it. We thought it was on account of old age and that our time to go had come, and fully expected to die in one of those attacks of fluttering and palpitation of the heart: but determined to go to GOD and ask him the cause. We had abandoned the practice of medicine seventeen years before being attacked with this weakness of the heart and failure of arteries. We gave up the practice of

medicine to enter this ministry to which GOD had called us, to preach the Gospel as the Apostles did, with the promise that the same signs, wonders and miracles would attend and follow our preaching.

We had unobstructed access to GOD through JESUS CHRIST which enabled us to take the matter to Him. While engaged in prayer it came as distinctly as if it were a human voice; but it was the "still small voice of GOD," which impressed the answer upon our brain when we asked the Father, in the NAME OF JESUS CHRIST, for deliverance, asking Him to impress upon our mind the cause of the strange feeling which had come to us two years before, and which had grown to the extent of bringing death.

The answer came back, saying simply one word S A L T.

We were startled beyond expression. We could hardly believe and would not have done so had it not been the voice of GOD. Then we commenced to study what there was in salt that would cause such a condition in human beings.

It is hoped that this declaration just made will not frighten and scare any one away from this important matter, because it means life or death to thousands; yes, millions of people in this age and the ages to come.

On receiving this knowledge from GOD, we discontinued the use of salt entirely.

While engaged in preparing the Rubrical and Reginal Text Book of the Materia Medica, in twenty-seven volumes, and compiling the Concordance Repertory of the Materia Medica, of six large volumes of from 850 to 1250 pages (which required seventeen years of hard study and labor, and then three years to publish), we discovered the astonishing truth that the use of Salt in food produces death in more than half the people who die young.

Then it was soon after receiving our appointment from the General Ben Butler Estate, January 1st, 1895, to go to Old Fort Union near Las Vegas, New Mexico, to establish the National Sanitarium for Consumptives, we were called upon to address the citizens and school children on the subject of the climatic conditions existing there being favorable for consumptives, on account of its extreme dryness and lightness. We endeavored to show them that if they would give up entirely the use of common salt or chlorine of sodium, every case of consumption would be healed in that climate. We told them the use of salt promotes and causes tubercular consumption.

After that, while walking the streets of Las Vegas the boys and girls would mock and scoff by crying out: "There goes Old Salt," and others, "Old Baldhead Salt." It annoyed

us so much that on the advice of friends we never said anything more about salt from that time till now, when GOD has put it upon us to make this truth known to the world at the cost, it may be, of loss of friends and earthly store.

The enormity of the death rate and the great loss of life on account of the use of Salt, producing the death of more than half the people before they have reached middle age, appeals to us very strongly and we have determined from now on to do everything in our power to make known to the people of the world this great fact and solicit from every person co-operation and help in extending this most important knowledge.

It was a very difficult matter to give up salt; for the food did not taste "right," and some articles we had been using were so distasteful, we had to abandon the use of them. For instance, when we purchased a fine beef steak at the butcher shop and had it cooked without any salt, when it was brought to us, it tasted as if it were half decayed. We could not eat it. Indeed, as nearly all cold storage beef is, it was half decayed, and in the same way the majority of people all over the world are eating just such decayed and unhealthful food, the putrid taste being disguised by salt.

Think of the thousands eating putrefied meat, the putridity of which is disguised by salt. The putrefaction is liable to cause disease of the stomach, liver and bowels.

We persisted and for two or three weeks felt that we were about half starved; but we commenced immediately to improve in the action of the heart and arteries. In one week's time, the fluttering and weakness disappeared, and we have not had it since. Praise GOD He has renewed our youth like the Eagle's (Psalm 103), and here we are in our eightieth year with "our natural forces unabated." If people will only leave salt alone they will live to be one hundred or one hundred and twenty years old. We believe from present indications that we will live to the latter age; in this we have learned the secret of longevity.

We formerly had great trouble with our eyes. Every morning when we awakened, there was a collection of matter upon the margin of the eyelids which was hardened. We had no thought that it was salt, resulting from the evaporation of the lubricating fluid in the eyes which is called tears. We never asked the cause or why it was that our tears were salty. The grains of salt which had formed from the evaporation of the tears during the night, would get in the eyes and inflame the eyeballs and sometimes these particles would be so large and hard they would imbed themselves in the eyeballs and cause much suffering; but since we gave up the use of salt, we do not have any such trouble. Any person who is interested

can test the matter by tasting the crystals formed by the evaporation of the tears.

These facts encouraged us to study what there was in salt or about it that caused such trouble as we had been suffering from, and as so many thousands of people we know of, are suffering from all over the world.

The natural temperature of salt is $32\frac{1}{2}$ degrees and the natural temperature of the human body is $98\frac{1}{2}$ degrees, and anything below that means death, even a half of a degree. People cannot live very long with a temperature below 98 degrees.

Is not the reader glad that he can eat a little salt and not be killed? But if you were to eat a sufficient quantity or a little more than the ordinary, it would reduce your blood to 94 degrees and death would soon ensue. Yes, and the temperature of your body would be so reduced your stomach would fail to digest your food.

When one takes salt into the system, it is dissolved by the fluids in the stomach and is immediately absorbed and goes into the blood passing through the arteries and veins. The natural blood is solid. It is in globules and disks. These globules and disks contain the life and float in the serum. The serum is clear and in its natural state is almost colorless; but the thousands of red globules and discs in it cause it to be red; that is, the arterial blood which contains the fresh oxygen which is transported to the extremities of the arteries and the arterioles. That of the veins has a bluish appearance on account of the blue globules and discs before they are sent to the lungs for replenishing with fresh oxygen. The bluish tint in venus blood is caused by the carbon-dioxide, being the result of the combustion produced by the oxygen on the carbon, producing the natural heat of the human body.

When the salty brine from the stomach enters into the arteries connected with the stomach, it is mixed with the serum in which the blood floats and makes it all brine.

In order to understand this matter fully, the reader should consider that if salty brine is conveyed through an India Rubber tube, in a very short time the rubber would become hardened and cracked. Just in the same way the salty brine, mixed with the serum in which the blood globules are conveyed, not only hardens the lining membrane of the arteries and veins, but causes the membranes to harden, hence it is that the use of salt causes hardening of the mucous membrane of the heart, arteries and veins, and the symptoms of such conditions as leakage, palpitation or fluttering of the heart.

The serum in the blood is more or less coagulated as soon as the salty brine comes from the stomach. It not only acts upon the membrane of the arteries; but upon the membranes of the heart and causes contraction and consequently leakage.

The coagulated serum is taken up by the arteries and sent to the lungs and from there it goes through all parts of the body; first to the brain, and even the eyes, where frequently it causes motes and bright shining stars to appear before the vision; and in many cases defective sight.

When chlorine in salt comes in contact with the sodium in the body, the sodium is changed into chlorine and the mucous membrane is wounded, weakened and sometimes destroyed.

Children, and those who have but little salt in their systems are most susceptible to the chlorine poison in salt. One of the children's diseases caused by salt is chickenpox. No saltless baby, or child, ever has chickenpox. To prove this, the vesicles which are prominent in the center of the eruption of chickenpox are like salt brine. The so-called chickenpox is nature's effort to throw the offending salt out of the system.

This may be entirely new to the medical profession, but it need not be to those who are observant and thoughtful. Every physician and every minister should inquire the cause of everything that afflicts humanity, and trace it out without any guess-work or theories. We have traced out this matter and know whereof we speak. We have reason to believe, but cannot affirm it as a fact, that smallpox is caused by the continual use of salt. We invite the medical profession to investigate this matter at the first opportunity. If the doctor who is interested in this subject will take the contents from the smallpox vesicle and submit it to a chemical examination, we believe it will be found that the secretion in the vesicle is nothing more or less than salt brine, thrown off by nature in the same form that it does in children in chickenpox. Eruptions on the body are always caused by foreign substances.

The question is often asked us if we eat bread with salt in it. We reply that we always carry with us some plain, old fashioned soda crackers which have no salt in them, and when we travel we generally take a lunch with us and will not take anything that has salt in it, either in the dining-car or in restaurants. We usually order a baked potato and an egg in the shell which we put in some boiling hot water until it is warm, which we eat with some fruit.

We are very frequently confronted with the argument that JESUS said salt is good. It is true. Salt is good to prevent putrefaction, but is not good for the human system. Indeed, it is a poison, which any person will readily see and understand after they get all the salt out of the system, and dare to take any in or on food.

We never eat butter which has salt in it. Butter is made at a dairy and there are sixteen pounds of salt mixed in every eighty-four pounds of butter to make a hundred pounds. Salt

costs only one or one and one-half cents per pound, while the butter is sold for thirty-five or forty cents per pound. The dairyman thus makes at least thirty-two cents on every pound of salt he uses in butter. That is the reason there is so much salt in butter.

We are sometimes questioned as to how people can keep butter and fresh meat. We answer: Butter can be kept pure and without any putrefaction by putting it in a jar, setting that jar in water impregnated with saltpeter. A cloth or napkin should be put over the jar and the corners of it should reach the water on the outside. The water will be absorbed by the cloth and prevent the atmosphere from going through the cloth.

Another thing, people may have splendid refrigerators by having them built and packed with salt in compartments of zinc with a space of twelve or eighteen inches between the walls. They should be perfectly air-tight, however.

Another very good way to keep butter, milk and such things is to dig a hole in the ground, about twelve feet deep, line it with stone, a thick plank or cement. Every family should have a cave built in the ground to keep their food without buying so much ice.

The fact that chloride of sodium, or common salt, is ordinarily found in the secretions and excretions of the human body, and also in the blood, has given rise to the belief that it is a necessary constituent in human food. Some physiologists have gone so far as to make the statement that food taken into the stomach of man must have salt in and on it, or the general health will suffer.

Admitting, for the sake of argument that salt is one of the proximate principles legitimately obtained from the tissues of the human body, and that it is therefore indispensable in the vital economy, the question arises, why we should eat it, any more than we should eat the rust or chloride of iron, chloride of potassium, or carbonate of lime, or phosphate of magnesia. They, too, are found in the bones and are obtainable from them; then why not eat these? The reply is, that there is no need; that the grains and other food products of the earth contain all the elements necessary to make these several constituents. This is very true; and it is equally true that the products named contain the other proximate principles—all of them—that are found in the human body in its normal condition.

In dealing with this, the physiological argument, we may as well recognize the fact that the chloride of sodium found in the perspiration or other excretions, and also in the saliva, milk, tears, and other secreted fluids, as well as in the blood, is largely if not wholly due to the presence of the salt taken

with the food; and the fact that it is found in these fluids is no proof whatever that it belongs there.

We can easily put into the stomach, whiskey, sulphur, iodine, strychnine, or almost anything, and afterward find these substances in the blood, and in most or all of the secretions or excretions of the body. Persons who live without salt find that the perspiration, tears, saliva, and also the blood, lose their saline taste, even in a few weeks or months. And if we were to select for experiment those wild animals known to live without salt, as rabbits, squirrels, etc., it might be a question whether anything short of a destructive analysis of their tissues would reveal the presence of actual chloride of sodium.

But suppose we should find it; what would this prove? Simply that the vital organism has the power to create out of the food furnished from the natural products of the soil those substances which it needs in the vital economy; and if it has this power in the wild animals, the presumption is that the same power is not wanting, either in domestic animals or human beings.

But it has been said that experience is, after all, the best test in these matters; and that it is well known that not only human beings, but the domestic animals, require salt to keep them in healthful conditions. This latter statement is purely assumption—nothing more—the facts being on the other side. And the still more extravagant assertion, viz., that disease and death will follow the leaving off salt, is without a shadow of truth in it.

There probably never was a time in the world's history when there were not people who lived and thrived without salt, and also without meat. Certain it is that there are such at the present day, both in savage and civilized life. But so much has habit to do with our opinions, that there is perhaps not one person in ten who does not believe that salt is absolutely essential to the health, and even comfort of the domestic animals.*

The fact in the case is simply this: nearly all these animals—at least in the United States—have been trained to the use of it (as will presently be shown), just as human beings have been; and the probability is that not one of them would touch the article if its taste had not been already perverted.

*Dr. Graham, in his "Science of Human Life," says: "It is a little remarkable that some have contended for the necessity of salt as an article in the diet of man, to counteract the putrescent tendency of animal food or flesh-meat, when there is not a carnivorous animal in nature that even uses a particle of it; and few, if any, of the purely flesh-eating portions of the human family ever use it in any measure or manner; and most portions of the human family who subsist mostly on vegetable food, wholly abstain from it."

Any American who has visited the rural districts of Scotland for the first time will at once remark that the horses, cattle and sheep are among the finest he has ever seen; the cattle and sheep especially are far superior to the average in this country. No doubt something is due to the better and more humane treatment in feeding and housing these fine cattle.

The only cattle in the Cheviot Hills that ever taste salt (and no doubt the rule is general throughout the country) are those that are fattened for the market.

Just here there are two important facts to be noted:**

One is, that these cattle at first refuse the salt, but by sprinkling it lightly over the food, they will, rather than starve, eat the latter with the sprinkle of salt on it; and finally they come to like the thing itself.

The other fact to make a note of is this: Their owners give it to the cattle for the purpose of making them eat more turnips. In other words, by creating a feverish or inflamed condition of the stomach (which salt will do—and all the more if the animal is unused to it) the cattle gorge themselves with the juicy turnips to quench their thirst; they also drink more water, as a matter of course. This increased feeding causes them to take on adipose tissue rapidly; or in other words, it prepares them more quickly for the market.

The horses and sheep, as before stated, never taste salt; in fact, the sheep are far too numerous and too frisky, as they run over their native hills, even to be "salted" by the shepherds; and they are perfect paragons in physical proportions, as well as in muscular activity.

"But," say you, "They get it from living so near the sea; from the grass, and the air."

Ridiculous! The air of Scotland is as free from saline properties as it is in this country; and so is the grass on the Cheviots. The salt in the sea is not "evaporated" into the air; neither is it "deposited" in the soil that covers those great masses of uplifted rock, known as the "Hills of Bonny Scotland."

It has been stated that the farmers in Kentucky, who raise fine horses, made the discovery years ago that by leaving off the use of salt their horses thrived better, and had finer, sleeker coats in consequence.

It now remains to account for the fact that, as a rule, the horses, cattle and sheep in this country show no antipathy to it, but on the contrary, seem to relish it. The question is easily answered; they nurse it in, with their mother's milk, which is already impregnated with it, owing to the habit of "salting" among farmers. So that the calf, like the young child,

**These facts were obtained from a native of Scotland, who was familiar with the raising and breeding of cattle, and other farm stock.

gets the taste of salt with its nutriment from the hour of its birth and in many cases die of "scours" (diarrhea.)

"But what about the wild animals that go to the salt licks?" is the next question. This might be answered by asking another: "What of the wild animals that do not go to the licks; if salt is necessary for some, why not for all?" And we know that wild animals, as a rule, never taste it. We also know that it is positively injurious to some of them. It is a well known fact that salt fed to birds, and even chickens, will kill them; and a good supply of it about the roots of trees will destroy them.

Of the deer that are said to go to the licks, Dr. Graham says: "As to the instinct of the lower animals, it is not true that there is any animal in nature, whose natural history is known to man, which instinctively makes a dietetic use of salt. It is true that some herbivorous animals, such as the deer, when they are diseased by worms, grubs or bots, in the alimentary cavity, will instinctively go in pursuit of salt, not as an article of diet, not as a seasoning to their food, but purely as a medicine, to destroy the animals in their stomachs,* and they never instinctively use it at any other time, nor for any other purpose."

It is often asked whether any immediate pathological effects follow the use of salt. Let the person who asks this question, try taking double the usual quantity of this condiment, at dinner; in less than an hour there will be a burning in the stomach (local inflammatory action) which will call loudly for water; this feverish condition may last a good part of the afternoon, or it may pass off as the salty substance is carried out of the stomach.

A better test is to take the salt itself, undiluted except with a little water; try a tablespoonful if you like, on an empty stomach. (This amount of a food proper, as rice, oatmeal mush or good apple sauce, taken by a hungry man, ought not to cause any unpleasant sensations.) If you are not a most inveterate salt eater, the quantity named will produce nausea, and perhaps vomiting. But to save the trouble of so unpleasant an experiment, suppose we take the testimony of Dr. Graham. He says:

"Salt is a mineral substance, and is wholly innutritious and indigestible. If a tablespoonful of it be dissolved in half a pint of water, and introduced into the human stomach, it is immediately perceived by the organic sensibilities of that organ as an offending or disturbing substance; great irritation is produced; the vital forces, if not exceedingly impaired react with energy; mucous and serous secretions are rapidly

*Dr. Graham, who did not believe much in medicine, was evidently willing to give the worms the benefit of the "art killative."

increased in the gastric cavity, to protect the muscous membrane from its acrid and irritating qualities; much distress is experienced by the individual, and nausea and vomiting generally succeed as an instinctive means of expelling the offending cause from the vital domain. In all cases, considerable portions of it are driven through the pyloric orifice in the intestines, where great irritation is also produced by it, and it is soon expelled from the bowels, with large quantities of serum secreted from the blood to dilute and flood away the irritating substance, and thus protect the living parts on which it acts, and the vital interests of the system generally, from its pernicious effects. When salt is taken into the stomach in small quantities with food, the result is somewhat different. If the stomach is perfectly healthy in all its properties and powers, however small the undepraved sensibilities of the organ, and a vital reaction takes place corresponding in energy and extensiveness with the quantity and strength of the offending substances, and by the mucous and serous secretions which are promptly produced, the parts are protected and the salt is so diluted as to be rendered no longer very dangerous to the delicate vital properties of the tissues on which it may act.

"The salt, therefore, is not expelled from the alimentary cavity by vomiting nor purging, but is taken up in a state of solution by the absorbents of the stomach, and mingled with the blood of the portal veins; not in any case nor degree, however, to supply the wants of the vital economy, but to be expelled from the vital domain through the kidneys, lungs, skin and other depurating organs of the system, as a foreign substance.

"By the long and habitual use of this substance, however, organic sensibilities of the stomach, and of all the other parts of the system, become so much impaired by its qualities, that they no longer make so energetic a resistance to it as when they are healthy and undepraved, and the salt is gradually permitted to pass more freely into the general circulation, and be diffused throughout the whole vital domain, pervading the minute vessels of the glands and other parts, and becoming so permanently a quality of the serum of the blood as to be regarded by many as an evidence of the necessity for its dietetic use."

The facts in regard to the dietetic use of salt, then, are these:

1st. Salt is wholly innutritious. It affords no nourishment to any structure or substance of the human body.

2nd. It is utterly indigestible; it enters the body as a mineral substance; it goes the rounds of the general circulation as an unassimilated mineral substance and is finally elim-

inated from the body through the kidneys, lungs, skin, etc., as an unassimilated mineral substance.

3rd. Its acrid quality is offensive to the vital sensibilities of the organs, always causing vital reaction or resistance, and this vital reaction constitutes the only stimulation ever produced by salt. It is therefore always attended with a commensurate degree of irritation and vital expenditure, and followed by a correspondent degree of indirect debility and atony; and consequently it always and inevitably tends to produce chronic debility, preternatural irritability, and disease; the stomach, intestines, absorbents, veins, heart, arteries, and all the other organs of the system are always irritated, exhausted and debilitated by its presence.

4th. It never in any measure promotes digestion nor any of the assimilating functions of the system; on the contrary it always retards those functions of the system; and is unfavorable to all the vital changes. Where a stomach has been greatly debauched and its energies prostrated, the sudden and entire abstraction of salt and all other stimulants from the food would undoubtedly leave that organ in a temporary state of atony or depression, which would unfit it for the performance of its function. But it is entirely certain that, in a stomach whose powers and sensibilities are unimpaired and healthy, salt always retards digestion and embarrasses the function and diminishes the functional powers of the organ; and the impaired stomach receives tone from it only upon a principle which is always and inevitably unfriendly to its own physiological interests, and to those of the system in general. And this is all true of every economy; and hence it is a well-ascertained truth in the science of physiology that the dietetic use of salt is unfriendly to all the processes of assimilation, nutrition and secretion, in the vital economy.

5th. It always, in proportion to the freedom with which it is used, diminishes gustatory enjoyment. It is true that there are some substances eaten by man, whose qualities are such that they are rendered more tolerable by the use of salt than they would be without it; but it is nevertheless true that the use of salt with those substances always and necessarily impairs the nicely discriminating power of the organ of taste, and takes away the delicate perception of the agreeable qualities of more proper food. It thereby on the whole, immeasurably diminishes the amount of gustatory enjoyment in the course of an ordinary life.

Incredible as this may appear to many, every intelligent individual may demonstrate its truth by three months' fair experiment.

Now comes the query, how it came about that whole nations of people took to the use of salt, and continued it through

successive ages. The reason is obvious: It was no doubt a necessity, after the introduction of animal foods; for in order to keep these from putrefying, particularly in warm climates and on long journeys, an antiseptic was indispensable. A suitable substance for preserving meats from decay was found in common salt; and though it so changed the nature of the meat as to render it harder to digest, and very much less nutritious, still, it kept it from going to total destruction.*

Then, as the flesh-eaters partook of the salted meat they not only came to like it, but they also relished the vegetables that were cooked with it.

To be brief, one can learn to eat and like almost anything by simply continuing the use of it; and the fact that it pleases the palate, is no proof either of its wholesomeness, or of its relative nutritive value.

But if there is any one article of food or drink that we can not leave off, even for a day, without great discomfort (as wine, tea, coffee, or a good salted beefsteak), we may rest assured that that article is doing us harm, or in other words that it is not simply a food, but to a greater or less degree a stimulant; and just to the extent that we are enslaved by it, to that extent we are already injured.

A diet of salted meats, as almost every one knows, produces scurvy, the disease being caused by the combined effects of salt and grease.

Richard T. Colburn, of New York, a hygienist, has written a small work on "The Salt-Eating Habit," from which the following quotations are taken: "I am told by an Italian who has lived among them that the Algerines do not eat salt;" neither do the Indian tribes on the Columbia River and Puget Sound—among whom the writer has traveled.

"I am assured by many of the great herders in Texas, Colorado and California that the native cattle are not fed salt, never see it, and will not eat it if offered.

"I have both horses and cows that do not and will not eat salt if offered to them. The parents, when I cut off the supply, did not suffer perceptibly, and in a short time unlearned the habit. Neither the old ones nor their progeny will touch it now.

"A hungry cow will eat what is called 'salted hay,' where—

*Pavy says: "The effect of a saline is to depreciate the nutritive value of the article by exacting the soluble constituents, and by also hardening the texture, so as to render it difficult of digestion." He also says: "The analysis of brine shows that the process of salting must materially diminish the nutritive value of meat, for it is found to contain a large portion of the ingredients of its juice. Liebig estimates the loss of nutritive value as amounting to one-third, or even one-half. Soaking salted meat in water removes its saltiness, but cannot restore the nutritive principles that have been lost."

on the brine of the sea has crystallized; but invariably the same cow will turn from it to good, well-cured meadow hay.

"All birds avoid salt. It is fatal to chickens and tame birds, as every housewife knows."

Chicken cholera, this writer thinks, is caused in part by the salted food given the fowls from the table, wild birds not being subject to disorders of this kind. He further adds:

"I believe it is well ascertained that when hogs get a moderate amount of brine, or pickled salt meat, it is impossible to save them."

Mr. Colburn is firmly of the belief (and we perfectly agree with him) that the use of salt is a prolific cause of impaired digestion, owing to the unnatural flow of saliva and other digestive fluids which it stimulates. He also thinks that by causing indigestion it to some extent injures the teeth.

Explorers in ships, when they first visited the South Sea Islands, found that all the natives had beautiful healthy hair and complexion and that their teeth were perfect. They never had any trouble with their teeth, but directly after the explorers introduced salt and left it with them for five years, they found, upon returning, that many more of the natives had died than ever before and that those who had used salt had loose, decayed or defective teeth, and were subject to toothache and neuralgia, which was all caused by the use of salt.

All hygienists who have totally abstained from the use of salt, even for a few months, lose their relish for it, and after a time it becomes positively distasteful. To illustrate the force of habit—even in leaving it off—it is a matter of common observation that unsalted food which only comes to the table occasionally, is less relished than that which is eaten daily.

Another experience, which every one has to find out for himself, is this: Salt when taken by any one not accustomed to its use, invariably creates thirst; and where there has been chronic inflammation in any part of the alimentary canal, and it has disappeared, owing to strict hygienic living, salt food, used even for a short time, generally causes its re-appearance.

Further regarding the use of salt, the celebrated Doctor, W. A. Evans, Medical Editor of the Chicago Tribune, writes as follows:

"Most of the excess of salt is thrown off by the kidneys. Some is eliminated by the skin and some by the bowels. Wedekind thinks that the eating of excessive amounts of salt causes the kidneys and blood-vessels to wear out before their time. Perhaps this is due to work of ridding the system of the excess of mineral.

"Sherman and Bunge think the effect is indirect. They found that large quantities of salt in the food caused the burn-

ing up of the body tissues to an undue degree. Bunge says that if we will eat less potassium containing food, especially potatoes, we will crave less salt.

"There are no standards of taste. What is too salty for one man may be too flat for the next. If you are eating too much salt, stop it and restrain your taste. There is no other way. To substitute one condiment for another is liable to land you 'out of the frying pan into the fire.'"

We are often asked the question: "Can man live without salt?" In a recent issue of Harper's Magazine, an article is published by Stefansson, the explorer, in which he begins the narrative of his four years in the Arctic and his finding of the blond Eskimos. In many ways Mr. Stefansson's expedition was unique, and not the least interesting point which he makes is his statement that man can do without salt.

"Most people are in the habit of looking upon the articles of our accustomed diet, and especially upon salt, as necessities. We have not found them so. The longer you go without grain foods and vegetables the less you long for them. Salt I have found to behave like a narcotic poison—in other words it is hard to break off its use, as it is hard to stop the use of tobacco, but after you have been a month or so without salt you cease to long for it, and after six months I have found the taste of meat boiled in salt water distinctively disagreeable. In the case of such a necessary element of food as fat, on the other hand, I have found that the longer you are without it the more you long for it, until the craving becomes much more intense than is the hunger of a man who fasts. (The symptoms of starvation are those of a disease rather than of being hungry.)

"Among the uncivilized Eskimos the dislike of salt is so strong that a saltiness imperceptible to me would prevent them from eating at all. This circumstance was often useful to me, for whenever our Eskimo visitors threatened to eat us out of house and home we could put in a little pinch of salt and thus husband our resources without seeming inhospitable. A man who tasted anything salty at our table would quickly bethink him that he had plenty of more palatable fare in his own house."

On page sixty-two of "The Natural Food of Man," by Doctor Stensmore, it is stated that many tribes can live entirely without mineral salt, while there are others that cannot such as the Mandigoes, having an uncontrollable craving for it. Such a craving is owing to a wrong condition of the system and this, we think, might be explained in one of two ways: Either it is set up by unsuitable food, or of food taken from "salt efficient in salt." It is stated as a fact that the Australian sheep would die quickly if rock salt were not given them.

One of our sisters heard of a case where a woman was dying from leakage and fluttering of the heart. That woman was told that it was salt which was causing her trouble, and if she did not cease using it she would die very soon. She was shown some of our writings on the subject and became interested. She asked the sister to visit her again and again and the whole subject discussed was salt. So it was her husband said he would have to take both his wife and the sister talking to her to the insane asylum, but not long afterwards her husband took her for a walk one evening and said he was going with her to a place in which she would be interested, but did not say where. They came to one of our meetings. Not finding us at home they came again, and seeing so many people instantly delivered and healed of various troubles without medicine, and only by the POWER OF GOD, she said it was the most wonderful thing she had ever seen in her life. She then went home and told her little daughter that they would not use any more salt on anything they ate. The result is that she got all the salt out of her system and has never had any more trouble with her heart.

A veteran soldier was sick and suffering, and confined to his home most of the time. He could not walk a block without causing palpitation of the heart. He took our advice and discontinued the use of salt, after which he was restored to health, and can walk for miles without any trouble whatever. We must remember that there is a point where our personal responsibility begins. If we then know that the use of salt is injurious, we should have the courage and stamina sufficient to enable us to stop it.

Varicose veins, milk legs and ulcers are produced by the use of salt which people eat in or on their food.

A brother had an eruption of a large vein from his knee down. He suffered very greatly from pain in the foot. After he stopped the use of salt the ulcer healed and he was completely delivered.

The thirteen primary elements in the body are obtained from the vegetables which a person eats. We give herewith a table showing quantity of sodium in various vegetables and fruits:

Tomato	28%	Spinach	25%
Lettuce	17%	Cauliflower	14%
Cabbage	12%	Radishes	11%
Asparagus	9%	Celery	7%
Carrots	7%	Onions	5½%
Horseradish	6¼%	Potatoes	4½%
Cucumbers	10%	Pumpkins	8%
Strawberries	6½%		

There is a trace of sodium in every vegetable, fruit and nut, which GOD has provided for human beings to eat; also in all waters.

Sodium is essential for healthy action of the stomach, bowels, lungs, air passages, nose, throat and the eustachian tubes connected with the interior ear.

Sodium is essential for healthy serous and mucous membranes.

Sodium is essential for proper digestion.

When a person takes salt into the system, all the sodium is changed into chlorine and the body of the person who eats salt is weakened in consequence.

The reason so many people eat so much and continue to be emaciated and have not the proper strength is because of the use of salt.

The coagulation of the serum in the sweat glands and pores of the skin of the person having a superabundance of salt in the system is greater on exposure of the body to the cold and causes the individual to "take cold." Any person who does not quit salt entirely is subject to "taking cold." People who do not use salt are not subject to pneumonia, pleurisy, "la grippe," cystitis, catarrh, asthma, nor but few of the diseases of the lungs, stomach, bowels, air-passages or genito-urinary organs.

The use of salt by persons subject to tubercular consumption will result in causing that person to have the consumption.

Salt in the system reduces the temperature and subjects many to disease following exposure to cold.

Our earnest advice to every human being is: stop the use of salt entirely.

We as an individual have long since abandoned entirely the use of salt and when we are at hotels or restaurants we will not partake of the food if it has any salt in it. As soon as it touches our lips we refuse it.

We call upon all of those who read this to call the attention of their friends and relatives to these facts and for the sake of their health and longevity urge upon them to abandon the use of salt.

At first all food tasted very flat and some almost repulsive, but after all the salt was expelled from our system food had a sweeter and far more pleasant taste than when we were ignorant of the injurious effects of salt upon the human body.

CHAPTER XVI

Study of the Elements of Which the Human Body Consists—Continued.

11. Potassium.

It was only in 1807 scientists discovered that there was such an alkali metal as potassium. It was then discovered that potassium is the oxide of a metal, and when the metal was separated the decomposition of the other alkalies and earths soon followed. It acts in the system upon iron and other metallic substances, setting free the hydrogen and potassium. Nature has provided that potassium, which is needful in the support and sustenance of the human being, is found in certain nuts, fruits, vegetables and cereals. Potassium decomposes nearly all the gases containing oxygen. It also forms alloys with other metallic substances. It is very widely diffused in the mineral, vegetable and animal kingdoms; enters largely into the composition of the tissues and juices of plants, especially the grape, apple and other fruits, and esculent vegetables, particularly the potato. A person who has a craving for, and will eat, potatoes every day has the appetite for them because they need potassium.

Chloride of potassium is in the saliva and the digestive fluids of the stomach. It is the great cleansing agent furnished by the GOD of nature to purify the secretions in the alimentary canal and in the circulatory channels of the body and of the heart.

Potassium is found in apples, blueberries, cherries, figs, grapes, gooseberries and largely in olives, prunes, pears, peaches, strawberries, and watermelons. In nuts, it is found in almonds, cocoanuts, chestnuts and walnuts. In the cereals it is found in small quantities in barley, buckwheat, oats, rye, rice and wheat. In vegetables it is found largely in asparagus, lima beans, carrots, cabbage, cauliflower, cucumbers, horseradish, turnips, dandelions, kohlrabi, lettuce, leeks, tomatoes, onions, plantains, parsley, parsnips, potatoes, rutabaga, turnips, spinach and sorrel.

12. Silica.

Silicon or silicium is the essential constituent of silex, or flint. Neutralized with a solution of potash, it affords a

gas called silico-fluoride of potassium. Nature has provided it in products from the earth: fruits, nuts, cereals, vegetables, for the purpose, by combination with other elements, of producing this peculiar silico-fluoride gas. It also, in combination with aluminum, as well as alkali, produces other elements of the fifty-seven of which the human body is composed. Without it in the body there is discord of the elements and a failure to perform their functions and secure harmony and equilibrium in all the elements together making a healthy body. Too much will cause an excess which will disarrange the equilibrium; that also may be said of all other elements, hence we advise most strenuously against people eating too much.

Silica is found in very small quantities in apples, blueberries, cherries, figs, grapes, gooseberries, prunes, raspberries; in nuts: the almond and chestnut very slightly. In the cereals: it is found mostly in oats; therefore oatmeal porridge or breakfast food, is very nutritious, if purified from the chaff and other foreign substances which are generally found in packages put up and sold by manufacturers. It is found mostly in asparagus, lettuce, and in the tuberous root of European bellflower (which is used so much in that country as a salad), leek, cabbage, cauliflower, cucumbers and dandelion; also in spinach.

A person who does not get sufficient silicon, or flint, in the system is timid and weak, and if they have none, they are cowards, and have no resistance. It is one of the foods necessary for the brain, in order to have the courage and power to think.

You obtain silicon in asparagus, peas, watercress, beans and in almost every vegetable. Vegetables should be the main diet. You will find that GOD has provided that all the elements needed in your body are furnished in the vegetables, except aluminum, and that comes from eating the beef. There are some people who have an unnatural taste and desire for lime, chalk and slate pencils. Any foreign matter that you take into your system throws the machinery of your body and the action of the organs and of the blood globules out of gear and the action of all your organs are weakened.

13. Manganese.

Manganese is a metallic element first isolated and discovered in 1774. It is a distinct species, hence its name, which means isolated metal. It was first called manganesum because it was an isolated metal but was changed to manganese.

Manganese ores are found in many parts of the world. The metal itself has no uses except to form valuable alloys with copper, iron, zinc, tin, aluminum and lead. Those, with iron, contain from eight to twenty per cent of manganese, which is used in the manufacture of steel. It occupies the

smallest place of all the elements in the human body, but it is just as important in its smallness as the greatest.

As manganese ore is employed for coloring pottery, tiles and brick, so is it used in coloring the human body, and in this part of the human economy it is found wherever there is coloring matter.

Manganese is found in very small quantities in nearly all the fruits, except apricots, bananas, huckleberries, lemons, mulberries, oranges, persimmons, pineapples and raisins. In the nuts it is found in very small quantities in almonds, coconuts, chestnuts and walnuts more than any other. It is found in small quantities in the cereals, such as barley, buckwheat, oats, rye, rice, wheat and none in any other. In the vegetables it abounds in dandelions, lettuce and spinach.

You get manganese in the watermelons. In order for you to be healthy in the summer time when there is a great deal of heat, you need just such things, and they have been provided for you. What is better than watermelon in the summer time? It is more necessary for us to have manganese at that time than at any other and you need more of it.

THE HUMAN BODY, SPIRIT AND SOUL.

Chapter XVII.

We now come to the place where it is necessary to give consideration to the things pertaining to the human body, spirit and soul, where the reader can better understand what we have to say in regard to the explanation of what has been hidden and kept from those who are ignorant themselves of nearly everything regarding the construction, needs and requirements, and the necessity of knowing just who and what each individual human being is; what to eat, and what not to eat and drink, and why; and of the mysterious Spiritual influences governing the life and conduct of every person.

When the LORD GOD formed the body of the first man and woman, He first constructed that which would make the body the same as the builder of a house would, first make and have made the brick, and then plaster the brick, one by one, on a foundation to make the walls.

It certainly was necessary to form first of all the atoms which make up the human body, hence it is in the study of the material for the construction of the human body, for us to use a word to indicate the atom, in order to understand. That word is **protoplasm**, from two Greek words, **proto**, first, and **plasma**, form. Then **protoplasm** had to be the first thing

GOD formed. In the study of anatomical and physiological construction of the substance of the **protoplasm**, we state it is formed of water and albuminous, sugary substances, called carbon, hydrogen, sodium, alkali, potassium and nitrogen. The sodium gives it a sweetish taste as in the white of an egg, before it is exposed to oxygen in the air.

The human body may be compared in its arrangement to a city, the houses being the organs; the brick, stone, wood and metal, the tissues, and the individual bricks, fragments of stone, boards, or pieces of metal, the cells. Huxley compares it to an army and says: "Each cell is a soldier; an organ, a brigade; the central nervous system the headquarters and field-telegraph, and the alimentary and circulatory systems, the commissariat."

The function of a cell is the same as that of a human being and independent as a cell, from all other cells, as human beings are individuals. They absorb food and grow, filling special offices, as protecting, secreting, and reproducing.

Before going into the consideration of the natural and physical, we will consider the spiritual part of the tripartite human being.

It is absolutely necessary for the happiness, longevity and enjoyment of this life for people to know themselves. In the first place, everyone should know that their bodies are made up of the earth. That the individual is a Spirit. That the individual is not his body, but lives in his body. His body is only a tabernacle or building in which he lives. When the LORD GOD formed man he formed him out of the dust of the earth. He did not make him; He **formed** him, and breathed, or puffed, the **spirit of life** into his nostrils, and man became a living soul.

That word "soul" is derived from the Hebrew word "**nephesh**," and it will be seen by referring to the first chapter of Genesis and twentieth verse, that the same word is translated as "life" in Gen. 1:20 and 30, where He speaks of having made the birds and fishes, which have Nephesh. We see the same word translated "soul" in the Old Testament all the way through; but in the New Testament, it is in the Greek language "**psyche**," and the word "**psychological**" is derived from it. It has reference to the brain, soul and nervous system.

The soul is located in the brain. The brain is of the flesh and formed out of the earth just the same as the body and as all of its organs are.

The spirit is a different thing altogether from the soul.

Notice now in reading the second chapter of Genesis: "The Lord formed man out of the dust of the earth and breathed into his nostrils the spirit of life;" then that which

Jehovah God puffed into the nostrils of man came from GOD, and the only way we can reach GOD is through CHRIST, who is the SON OF GOD, the Creator: a Spirit like unto GOD, the FATHER.

It is only by accepting, loving and obeying Him, by actually doing and having done for us what He has provided, that we can come in real contact with and receive healing of the body, or salvation for the soul from Him.

Man can always please GOD by doing that which He has commanded. It is necessary for man to know GOD first of all. Know absolutely that GOD, thus referred to in the first verse of the first chapter of Genesis, was the eternal, omnipotent, omniscient, and the omnipresent **elohim** (or GOD). You find out who the SON OF GOD is, by referring to and reading the first chapter of Hebrews, first and second verses. You will learn there and also in Ephesians 3:9, that the SON of GOD is the Creator. We must know GOD, His SON, and the Blessed Holy Spirit, and how GOD in His entirety has made and planned for man to live and to remain well and happy all the time in this life, and then in a ripe old age drop off as the mature ripe apple does from the tree.

In Colossians 1:27 GOD says: "Christ in you, the hope of glory." Unless the Spirit of CHRIST is in you, some evil spirit of the devil is. It is one or the other, which is it? Remember the quotation: "A tree is always known by its fruits." If the spirit of the devil is in you, you can depend upon it, it will have its way with you, if you will permit it. It is as necessary for you then to know Satan, your enemy, and his schemes, as it is for you to know GOD, CHRIST, HIS SON, and the HOLY GHOST. You must know them completely. Then you must know yourself just as well. It is absolutely necessary for you, if you succeed in life, and succeed in securing and retaining salvation, to know all of these, but especially your enemy, so you may know how to defeat him at every attack.

How could the United States succeed in war with an enemy nation unless it had Secret Service men to investigate and spy out the location and purpose and plans of the enemy? So it is, Secret Service men are employed to find out the number of men in each division of the enemy's army, their location, and their plans and purposes; also everything else they can possibly learn. So must you know all about your enemy. He is a wily, subtle being. He is the greatest general in existence and you will have difficulty unless you know him and how to defeat his plans and purposes. The enemy will defeat you unless you do know him. Unless you know your enemy, he will defeat you every time.

Who is your enemy? We answer Satan, the Devil.

The next important thing for you to know is your own self.

Who are you? You are a Spirit, living in that Body; for Jehovah, GOD, the Creator, the SON OF GOD, who created you, breathed **the spirit of life** into your body when you were born. The devil tried to kill you before you were born. The very first thing the devil tried to do after you were born was to smother you to death. He has tried to take your life in every possible way, by first giving you children's diseases. (It should not be called children's diseases; for it is the devil's diseases.)

Disease does not come from GOD.

You must know your enemy; for if you do not, he will have the upper hand and take advantage of you. You must know his tricks and all of his schemes as far as possible.

You must know that **you are a spirit** and that **you are in a body** made on the devil's territory and that you are living subject to his influence. Just as long as you live in the flesh, your enemy, the devil, will fight you. But as you will see by reading I John 3:8: "The Son of GOD was manifested to destroy the works of the devil." And in Acts 10:38: "How GOD anointed (christed) JESUS of Nazareth with the Holy Ghost, and with the Spirit of Christ (the Son of God Spirit) so that He went about doing good, and healing all who were oppressed of the devil"; also by reading Matthew 4:23-25 that when JESUS commenced His ministry, the first thing He did was to heal all who were sick from diseases and tormented by demons, and continued to do so every day as long as He remained on the earth, and then commissioned all who believed on and obeyed Him, to do the same work which He did. The first thing He did when He commenced His ministry was to heal, and He continued it every day, and it was the very last thing He did, when arrested by the minions of the chief priests. It was then that Peter being angered cut off the ear of the chief priest's servant Malchus, when JESUS rebuked Peter and stooping down picked up the ear and restored it to its place, and healed it. The first, last and every day while on earth JESUS destroyed the works of the devil by healing the people.

His purpose is yet to destroy the works of the devil by calling and ordaining men and women who are qualified to do the same works which He did. It is the devil who puts diseases on people and if the purpose and intent of JESUS was to heal the sick, cast out demons and perform the miracles which He did, in order to destroy the works of the devil, the same is for His chosen, and ordained ministers to do in this day.

JESUS CHRIST ordains His own ministers, and gives

them the same powers that He had when He was here on earth. He says: "These signs **shall** follow them that believe: In my name they shall cast out demons (or evil spirits); they shall lay hands on the sick and they shall recover." It is He, Himself: a Spirit like unto GOD, HIS FATHER, which heals, and when His Spirit is in a person who does the work that He did, it is CHRIST, Himself, who does the healing through His ministers.

In the 5th Chapter of John, commencing with the 17th verse, we find these words: "My Father worketh hitherto, and I work. Therefore, the Jews sought the more to kill Him, because he not only had broken the Sabbath, but said also that GOD was His own Father, making himself equal with GOD. Then He answered the Jews and said unto them: Verily, verily, I say unto you; The Son can do nothing of Himself, but what he seeth the Father do, for what things soever he doeth, these also doeth the Son likewise; for the Father loveth the Son, and sheweth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel; for as the Father raiseth up the dead and quickeneth them, even so the Son also quickeneth whom He will."

The LORD JESUS CHRIST also tells us in John 14:12: "Verily, verily, I say unto you, He that believeth on me, the works that I do **shall he do also; and greater works than these shall he do;** because I go unto my Father."

That is His "shall."

Again we find in John 13:20: "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me receiveth Him that sent me."

In these matters we are meeting with and considering reality. Here we come face to face with "the real thing." GOD is the reality. GOD is Spirit; He has not a body of flesh to dwell in as we human beings have. He is not of the natural or physical; but He is the source from whence comes all that is natural and physical.

Quoting from the 19th Psalms what the patriarch David said:

"The heavens declare the glory of GOD; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof. The law

of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandments of the Lord are pure, enlightening the eyes. The fear of the Lord, is clean, enduring forever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."

GOD IS THE POWER—a Spiritual Power, who planned as the architect plans a building, and created all things.

GOD is omnipotent, from the Latin **omnis** meaning **all**, and **potens** meaning **powerful**, the Almighty Power, who is able in every respect and capable for every work; with Power unlimited, and who is indefinitely great in power, ability and authority.

Omniscient, from the Latin **omni**, **all**, and **sciens**, **knowing** (supreme science), with all knowledge, knowing all things; possessing knowledge of all things; having infinite or universal knowledge.

Omnipresent, from **omni**, meaning **all**, and **prezens**, **present**, the attribute of being everywhere present at the same time; unlimited; universally present in the Divine essence; ubiquitous.

JESUS the **CHRIST**, just before His Ascension to Heaven, as recorded in Matthew 28:18, said: "All power (and authority) is given unto me in Heaven and in earth."

Human beings are only a part of the creation of **GOD**. After He had created everything else, **GOD** said: "Let us make man in our image, after our likeness: and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth upon the earth. So **GOD** created man in His own image, in the image of **GOD** created He him; male and female created He them, and **GOD** blessed them: and **GOD** said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

And **GOD** said to man: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed;

to you it shall be for food; and to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein is life, I have given every green herb for meat: and it was so. And GOD saw everything He had made, and, behold, **it was very good.**"

The attention of the reader is called to the fact that everything that GOD created was **very good.**

Then, as found in Genesis 2:7: "The Lord GOD formed man of the dust of the ground, and breathed into his nostrils the Spirit of life; and man became a living soul."

Then, as we find in the Bible, GOD prepared a place for man on earth, in which there was everything which man needed for his support, without labor and without any expense, and the Lord GOD placed man in that beautiful abode which He had provided for him and said: Of every tree of this place which I have prepared for you, you may freely eat, except one tree in the midst of this garden which is the tree of knowledge of good and evil; thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely be separated and expelled from me, and you will be driven from this garden into the world where there are no roads; where you will not know in what direction to go; where you will have no abiding place, and where all is darkness and uncertainty. And the Lord made a help meet for him: a woman, to be his wife.

So it was the man and his wife commenced life in that beautiful garden where every need was supplied. Man was left free to do or not to do as he pleased, and it was left with him altogether whether he should remain in that beautiful abode of plenty and of joy, peace and happiness, or be expelled from it and be cast out into the world "in darkness and in chains." If he remained true and loyal in love to GOD he should remain, but if he gave way to disobey the commandment of his Maker he would be separated from Him and driven out into the world and of the world.

Nothing is capable of existing except by overcoming its opposite.

The reader is now instructed as to the absolute necessity of there being a negative to every positive. GOD is good, He is positive; there must be an opposite, or a negative. This truth was exemplified in Heaven: the abode of GOD and His holy Angels. In Heaven there had to be government and control. While GOD is supreme and all things are subject to Him; yet He must have agents with power, to be as He is and to do the same works that He does. The Angels in Heaven needed to be looked after.

GOD selected three different Angels more mighty than others, which had the qualification of controlling other Angels.

Their names are Michael, the chief and greatest of all, next to GOD, and Gabriel, the messenger of GOD and the one who sends the Angels of GOD to minister to His children, and to do the things he is commanded to do. The third was Lucifer Beelzebub. He was called Lucifer on account of his being as "beautiful as the morning light" and, as we believe, he was called Beelzebub because of his wonderful power to change himself instantly into any character or thing, —great or small. On account of him having superior power such as no other Angel had, he became bigoted and proud, and being a leader of Angels, he corrupted about one-third of the angelic population of Heaven, and there was rebellion in Heaven. The result was, as is found in the pre-prophecy recorded in Revelation 12, commencing with the 7th verse: "There was war in Heaven: Michael and his Angels fought against the dragon; and the dragon fought and his angels; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And he heard a loud voice saying in Heaven: now is come salvation, and strength, and the kingdom of our GOD, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our GOD day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, O ye Heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

This was that which JESUS CHRIST, the SON OF GOD, referred to in Luke 10:18: "I beheld Satan as lightning fall from Heaven."

The SON OF GOD, co-existent with GOD, in the body of JESUS of NAZARETH, told what He had seen when the earth was made, before the body of man was formed, and the spirit of man breathed into his nostrils. These two passages of scripture are pre-prophetic, and refer to the time before the body of man was formed.

So it was that when man was formed and placed in the Garden of Eden, Satan came in the form of a dragon and tempted Eve, the weaker vessel of man, and through her succeeded in seducing man, so that he did the very thing that GOD commanded him and his wife not to do, and the result was that they brought upon themselves, by their disobedience to GOD, a separation from Him; and they were cast out of the Garden, and went out into the world where there were no roads, or pathways except what the animals

had formed by creeping under the brush, and through the briars, thistles and thorns. And they did not know East from West; North from South. They had no idea whatever as to which way they should go. They only knew this: they could not return into the presence of GOD, because they had disobeyed Him. The result was that they wandered and continued to wander and creep through underbrush in the paths of the animals and over obstructions, coming in contact with briars, thistles and thorns, so that their legs and arms were scratched, producing running sores. Finally, as we have in tradition, they came to a stream of water, and looking down they saw that there were no briars, nor thistles, nor thorns along the banks of that little river or stream, and they concluded to walk there. The result was that the mud of the stream filled up their sores and covered over their wounds.

Mud was then the first remedy ever known to man, and since that, man has added to the remedies as they happened to come to his knowledge. Hence it is, we have today hundreds of different remedies which men have accidentally, or by their research and scientific knowledge of material things, fallen upon as remedies for certain symptoms caused by the disease; but they do not seem to understand; or but few of them at least do understand, that disease is dynamic, or ethereal; that is, invisible to the natural eye, and that it causes the symptoms. Not being able to see anything but the symptoms, they do not discern the cause, and the result is they give material medicine for the symptoms caused by a spiritual power; whereas, if they knew the Supreme Spirit, which is GOD, and that He has the only power that can deliver from spirits, and that which is spiritual, they would very quickly take the case presented to them, as we have learned, to go to GOD and appropriating what GOD has planned. When we and those who come to us meet His conditions, they are healed.

We refer to GOD'S Word, as we have not the space, nor the time to write out the substance of all that is necessary for man to know in regard to this matter which GOD has revealed in His Bible.

(This subject continued on page 313.)

HOW TO LIVE; WHAT TO EAT; WHAT NOT TO EAT, AND WHY?

Our Common Foods—Their Uses, Proportion and Adulteration. Also Instruction Regarding Use of Narcotics and Foreign Substances, with an Epitome on Foods, Water, Etc.

Chapter XVIII.

The food needed to replace the wastes of the body, of the average weight of one hundred and forty-eight pounds, and the composition of this food have been carefully computed, and it is found that the average daily diet for this purpose should consist of the following foods, or those furnishing a like amount of the various food compounds.

Every person should cultivate the natural taste of food. The taste of food should never be disguised by the use of salt or condiments of any kind.

Arrowroot. The purest form of nutritious food, and is a variety of starch. In the stores it is apt to be musty, and when so should be rejected. It is adulterated with potato starch. Its demulcent properties peculiarly fit it for use in intestinal and urinary diseases. It is much used as a substitute for milk for infants after weaning.

Asparagus. A wholesome vegetable. It transmits its odorous principles through the kidneys into the urine. It is splendid food for those who have weak kidneys. There is considerable silecia or substance of dissolved flint without which people are apt to be timid and cowardly. It is also splendid for those who are subject to rheumatism, gout and gravel.

Artichoke. This is a tuberous-rooted perennial sunflower, which very much resembles the common sunflower. The name Jerusalem is applied to it, but it is a corruption of the Italian *girasole* sunflower; and the name "artichoke" comes from the supposed similarity of flavor of the tubers to the true globe artichoke, which is not considered fit to eat. The tuber is the edible portion of the plant. There are white, red, yellow and purple varieties. The plant is propagated as are potatoes. The tubers may be left in the ground over winter without harm, but if allowed to freeze out of the ground they spoil rapidly. Records show that they yield from 500 bushels as high as 1,000

bushels per acre. Though useful for all kinds of stock, they are generally fed to pigs.

The artichoke has 78 per cent of water and abounds in hydrogen. Hydrogenoid people are very fond of them, but they should be very careful not to satisfy their craving for such food to excess. Its principal nutrient is sugar. The favorite method of cooking them is by boiling and may be served with white sauce. They are also eaten raw with vinegar. The flavor is mild and distinct. The leaves and stalks of the plant have been somewhat used as coarse fodder, and the dried stalks are useful as fuel.

Apples (good eating). Contain higher brain (nerve) and muscle food, but do not give stay. It is one of the best of fruits and should be eaten every day, at any time, between the middle of September and the fifteenth of March. They are not so good during the spring and summer months. It requires three hours to digest apple dumpling; two hours and fifty minutes to digest raw sour apples, and one hour and thirty minutes to digest raw sweet apples.

Apricot. The apricot is a fruit resembling in several respects both the peach and plum and is really intermediate between them. The flesh of the apricot is firm, sweet and aromatic. The skin is downy like that of the peach. The apricot contains 85.0 water, 1.1 protein, 13.4 carbohydrates.

Acids are in our food as follows:

Acetic Acid, in Vinegar. **Pectic Acid** in apples, pears, quinces, cherries, blackberries, raspberries, strawberries, oranges, tomatoes, carrots, beets and turnips. **Citric Acid** in lemons, limes, oranges and unripe grapes. **Tartaric and Racemic Acids** in ripe grapes. **Malic Acid** in apples, pears and quinces. **Lactic Acid** in sour milk and buttermilk. These are all necessary for perfect digestion.

Almonds. The almond tree has been in cultivation since remote times. The fruit is a drupe with a thin, hard covering, which splits open when ripe. Almonds are of two kinds, bitter and sweet. The nuts contain a large quantity of a bland, fixed oil, and have an agreeable flavor. Contains 2.73 per centum of total salts, .02 per cent iron, .01 sodium, .48 manganese, .23 calcium, .77 potassium, 1.19 phosphorus, .01 sulphur, .008 silica, 21.00 protein, 54.9 oil, ash or salts 2.6.

Almonds, Blanched Jordan. Contain higher nerve (brain) and muscle food, little heat and no waste. When combined with other suitable foods, almonds, though harmful to the haphazard eater, generate in those who are able to digest them properly, a high quality of intelligence, magnetism, electricity, intellectual keenness, attractive powers, etc.

Baking Powders. The idea in all baking powders is to introduce a carbonate into the dough or flour, together with

an acid to decompose it and liberate carbon dioxide, or assimilation which "raises" the dough. The notion generally prevails that nothing is left in the food, but this is a mistake, as the chemical salt resulting from the combination of the acid with the alkaline base is still there, and may be more or less harmful. Bicarbonate of soda and, less frequently, bicarbonate of ammonia are the alkalies chosen, but the acids vary greatly. Not less than 100,000,000 pounds of baking powders are used annually in the United States. The analysis and testimonials of chemists when published as trade advertisements cannot always be accepted.

There are three kinds of baking powders, tartrate, phosphate and alum.

Tartrate Powders. The residual salts from the tartrate powders is Rochelle salt—one of the elements of seidlitz powders. If two teaspoonfuls of this baking powder be used, that gives 165 grains of Rochelle salt in the loaf of bread or cake, or forty-five grains more than is contained in a seidlitz powder, which is a purgative.

The Phosphate Powders have for their acid the acid phosphate of lime (the superphosphate of fertilizers). Two teaspoonfuls of this leave as a residuum in the food 136 grains of phosphate of lime, and 358 grains of phosphate of soda. This also is a purgative.

The Alum Powders are ammonia and alum, used in the form of "burnt alum." 119 grains of burnt alum with 126 grains of bicarbonate, will leave a residuum of 106 grains of sulphate of soda, 33 grains of sulphate of ammonia and 39 of hydrate of aluminum, a total, as it would crystallize in the food of 313 grains of chemical salts, the ammonia of which is especially irritative.

Avoid Alum Baking Powder. The use of alum in bread-making is prohibited by law in England and France, and should be in the United States. Its effect on the system is that of a topical astringent on the mucous membrane of the alimentary canal, producing constipation and deranging the process of absorption.

Mixed Powders are alum with either tartaric acid or bitartrate, or both, and phosphate acid. The presence of either tartaric acid or tartrates in alum powder is very objectionable.

The Phosphate and Alum Powders are perhaps an improvement, as the residuum is phosphate of aluminum instead of hydrate, and the sulphate of lime takes the place of one molecule of sulphate of soda.

The tartrate powders generate 16% of gas and leave 104% residuum.

The phosphate powders generate 22% of gas and leave 123% residuum.

The alum powders generate 27% of gas and leave 128% residuum.

The alum and phosphate powders generate 17% of gas and leave 111% residuum.

Carbonate of Ammonia is sometimes used in baking powders. This is sal-volatile or "smelling salts" and is mostly driven off by the heat in baking, but not entirely, as is evident by the soapy alkaline taste that some baker's articles have. Five grains are a medical dose, and in larger doses it is a corrosive poison. Its use in cooking should be utterly abandoned. As soon as a person discovers a soapy taste in food, he should cease to eat it as it is poisonous. Soap does not cause it but "smelling salts" placed in the baking powder used.

The Cream of Tartar and Phosphate Powders are decidedly preferable, both on the ground of efficiency and health.

A Good Domestic Homemade Powder is better than the average powders on the market, and is made by simply mixing the ingredients. Anyone can make it, as follows:

	No. 1	No. 2
Cream of tartar.....	8 ounces	6 ounces
Baking soda.....	4 ounces	3 ounces
Corn starch.....	4 ounces	1 ounce
Available carbondioxide.....	10.91	13.70

No. 2 is better than the best on the market, but the materials must be thoroughly dried before mixing, and it will not keep long without deterioration.

Beef Meat. The chief danger from meat is in its diseased condition. A great many people eat as much meat at a meal as their stomach will well hold. Laboring people have the mistaken idea that meat is better for them than vegetable foods, but this is a mistake. There is only 21 per cent of nourishment in beef, whereas, in vegetables, there is 44 per cent. The use of some beef meat with vegetables is beneficial, as the aluminum in the beef is not in vegetables to such an extent, and it is needed for the support of the muscles.

People who live on vegetables are stronger and last longer than those who depend exclusively on beef for nourishment and strength.

Aluminum is one of the most important of the thirteen elements composing the human body, and is supplied by nature in clay. Cattle, deer and moose are the only animals that eat clay.

While living in Florida we made an effort to raise cattle. We took some cattle from the north, but they soon commenced to waste away and became so poor we thought they would die. They had some calves, but they did not live a year. On inquiry and by observation, we found that cattle

raised in Florida were dwarfed and very poor; their milk had but little fat or cream in it, unless clay was brought from the northern states and placed in the cow lots, where the cattle lick it as they do salt. As soon as we got some clay for our cattle they commenced to thrive. Only for this very necessary substance we would be a thorough vegetarian. We notice that vegetarians, after a couple of years, begin to get soft in their brain and in their intellect, and become slow to act, so that many of them have either died, or given up their false notion about not eating any meat.

We would advise people to eat meat only about thrice each week. We only serve meat thrice a week at our Homes, and we have fish three times each week, which is more valuable to a great many persons than other foods, as will be seen under the heading of fish. The other days we give as the principal diet, macaroni and tomato, or some special dish.

Middle-aged meat is more digestible, nutritive and best flavored. Meat of pale pink color is probably diseased. Meat of deep purple color indicates fever, or death without being slaughtered. Good meat looks marbled, has little or no odor, is firm and elastic, will scarcely moisten the fingers, will remain dry on the surface after standing a day or two, and will not shrink much in cooking. The more meat is cooked the more indigestible it is. Smoking makes it more indigestible than any other mode.

We would warn our readers against using meat that has been kept in cold storage. There is always more or less in such meat that will produce boils and tumors in the body. Eat nothing but fresh slaughtered beef, deer or moose.

Beef Tea. Experiments have proved beyond any question whatever that beef tea is disappointing as a nutriment, and frequently detrimental, very seldom beneficial. GOD forbids the use of blood as a food. Slaughter-houses all over the country make it a rule to utilize everything that comes into their place, except the "squeal of the hog"; hence it is they prepare a liquid beef, made from the blood of the animals they kill, and by having beautiful embellishments on their advertisements, and by advertising extensively, they have a considerable demand for this waste matter, which they sell at a big price to ignorant people, who feed it to the sick.

A great many doctors and nurses think that the strength of the patient is sure to be kept up, if only a sufficient quantity of beef tea can be gotten down the throat into the stomach of the patient. Beef tea, in a majority of cases, is actually injurious. In many cases of nervous depression, we find a feeling of weakness and prostration coming on during digestion, and becoming very marked at the time absorption is going on, thus making it very plain that it is actual poisoning

by digestive products absorbed into the circulation, in such stuff as is sold by druggists and others for invalids, under the enticing name of some preparation of beef juice.

In a number of cases we have found that languor and faintness, which always occur between eleven and four o'clock, are due to poisoning by digestion of beef tea and prepared luncheons.

Beef tea and meat decoctions are simply stimulants and not nutriments. The constituents of beef tea are mainly urea, creatin, and decomposed blood globules, which is exactly the animal constituents of the urine.

Beer and Malt, made of barley and hops, should not be used at all, for there are alcohol and other more or less injurious substances (dopes) in those drinks. The habitual use of beer promotes a plethoric habit, and the formation of loose, flabby tissues with very little muscles. Moreover, the supposed good effect of all stimulating drinks comes from the rallying of the system to get rid of the alcohol and other poisons, which are anti-vital or life-destroying substances. After the stimulation is over, which always follows these drinks, there is a corresponding depression of the system, showing that vital force has been expended in the effort made to expel the offending thing. The stronger the beverage taken, or, in other words, the larger per cent of alcohol in it, the more marked will be the effect.

Berries are cooling to the blood, and the most severe cases of chronic diseases are benefited by the use of a diet of berries. The ancients, in cities, banished lepers to the forests, where they were obliged to remain until by a continuous diet of berries the blood was purified and the leprosy removed.

Blackberries, when fully ripe, are not only palatable, but very wholesome. When there is tendency to looseness of the bowels they should be chosen in preference to other berries.

Blueberries, Huckleberries and Whortleberries contain but little acid, hence need but little sugar. One of their chief merits is the ease with which they can be preserved for winter use. Ordinary glass bottles filled and set uncorked in a covered boiler with about four inches of water and cooked for twenty or thirty minutes, then corked and sealed, will retain all their flavor until wanted. If much juice is desired, the bottles can be filled just before corking with boiling water. Thus preserved they make splendid sauce, pies and shortcake.

Beans.

The Lima Bean abounds in sugar, sodium, albuminoids, manganese, calcium, potassium, phosphorus, sulphur and silicon. Indeed, nearly all the elements of food are found in the lima bean, but they are too rich for nervous, bilious temperaments, especially for brain workers and for weak women.

If they are eaten by those, only a very small quantity is sufficient, else there will be fullness of the stomach immediately produced after eating them. Lima beans have only a small percentage of solid waste matter or salts. The lima bean has 5.04 per centum of salts after water is deducted. 69.84 per cent sugar starch, .03 iron, .06 sodium, 22.54 albuminoids, .38 manganese, .27 calcium, 2.25 potassium, 2.10 phosphorus, .18 sulphur, .03 silicon and 2.22 oil.

The Kidney Bean abounds in nitrogen and is the best food for laboring people. Those who are weak or need strength should frequently eat these beans.

String Beans have 69 per cent of sugar and starch, 21 per cent of albuminoids, and 3 per cent of oil, the balance is refuse matter, which passes through the bowels, only being a vehicle, which takes the sugar, starch, albuminoids and oil to the places designed for them in the system. They contain 69.00 per cent sugar starch, 21.00 albuminoids, 3.00 oil.

The New England or Boston Baked Bean is an expression of physiological need, but they would be a great deal better and more beneficial to the system if the people who prepare them would leave out salt entirely.

The Navy Bean contains 22.05 per cent albuminoids and 1.08 oil.

All beans contain a large excess of nitrogenous foods and fats.

Beets, when young, are easily digested. They have an abundance of sugar and contain 77.00 per cent sugar starch, 13.00 per cent albuminoids, and 1.00 oil. It takes three hours and forty-five minutes to digest boiled beets. Nature has provided in the beet the coloring matter that the blood may be red. Be certain to select the small red sugar beet; they are delicious, they nourish the blood, besides there is a great deal of flesh-making material in the beet.

Bananas. Most of the varieties commonly eaten raw belong to the species *Musa sapientium*, which name signifies "muse of the wise," and is intended to convey an allusion to a statement by Theophrastus concerning a fruit which served as food for the wise men of India. The plant grows from ten to forty feet in height and carries a whorl of broad ornamental leaves at the top of the stalk. The banana is a very important fruit, wholesome, palatable, reasonable in price, and in the market the year around. It is eaten raw and cooked. For the latter purpose under-ripe fruit in which starch has not yet been converted very largely into sugar, is preferable. Bananas have, on the average, the following composition: Water, 75; starch, sugar, etc., 21; and fat, crude fiber, protein and ash, each 1 per cent. This fruit has a little lower water content than other common fresh fruits and so a little higher food

value, pound for pound. Its food value lies in the carbohydrates (sugar, starch, etc.) it supplies, the energy value being 460 calories or units of heat, per pound. Bananas are nearly always pulled green, but even then they are the very best fruit we can get. Of course this fruit tastes far better and more enjoyable when allowed to ripen on the trees in place of being gathered green and freighted to distant points.

Banana Meal, made by grinding the dried, unripe fruit, is used quite largely in banana-growing countries, and is becoming known elsewhere. Contains 4.7 proteid, 2.2 oil, 77.9 starch, 3.2 cellulose.

Bread.

Unleavened Bread is flour or meal moistened with water, kneaded or rolled into sheets and baked before the fire, or on a griddle over the fire. Such are the oatcakes and barley meal and pease meal "bannocks" of Scotland; the flour "scones" of the East Indies; the "dampers" of Australia; the "corn-bread" of America, and the "passover cakes" of Israel. Unleavened and unsalted bread with fruit constitutes the most nutritious and healthful of foods.

Leavened bread requires the flour, water and yeast to start the process of fermentation, which generates the carbon dioxide which, in trying to escape, becomes entangled amid the sticky gluten particles and thus forms multitudes of tiny air-sacks which swell and raise the dough. Then made into loaves, they are subjected to a heat of from 320 degrees F. to 572 degrees F., which dissipates about 55 per cent of the water, distends the air-cells still more, partially boils (steams) both the gluten and the starch, arrests fermentation and changes the starch in the crust into dextrine.

In raising, 90 degrees must not be exceeded else the acetic fermentation will sour the dough. Baking should begin at a temperature of about 400, may gradually decrease to 250. When cream of tartar and soda are used to raise bread, they should be exactly in proportion of 21 soda to 47 cream of tartar. If more soda is used some will be left in the bread. Kneading bread breaks up the large gas bubbles and distributes the gas through the loaf. It should be done so gently as not to work the gas out of the loaf.

Good Bread contains not over 33 per cent of water. About one-seventh of the flour is consumed in the fermentive process. Bread should be neither heavy, sour, bitter nor moldy. Hot fresh bread is less digestible than stale because of its more adhesive or pasty quality. Bread is imperfectly made if it cannot be crumbled by the fingers into a coarse powder, if the fragments will not diffuse readily after soaking a few minutes in water, if the natural sweetness of the flour has been

lost in the fermentation, or the taste or odor of sourness can be detected in it.

Other kinds of grain have less tenacious gluten than wheat, therefore their dough is more granular and the bread necessarily less light because of the easy escape of the carbon-dioxide.

Graham Bread. The nitrogenous elements of bran are digested by man to but a slight degree. Nutritive salts of the grain exist chiefly in the bran, therefore, when bread alone is eaten it should contain the bran, but when these salts are found in other foods consumed, as is usually the case, white bread is better. The larger portion of the gluten of wheat exists in the central four-fifths of the grain, exclusive of the bran layer, called gluten cells. The retention of bran causes the waste of other foods by hastening the action of the bowels.

Bread should never be adulterated. Water-gems are raised by the expansion of the air to 1,700 times its volume of steam.

It takes three hours and thirty minutes to digest wheat bread, fresh baked; three hours and fifteen minutes corn bread (baked); three hours for corn cake (baked).

Butter. Milk yields three to six per cent of butter and if not destroyed by adding salt the nutrient qualities are immense. A clean knife passed over it, quickly looking streaky, suggests adulteration. Pure butter melted on the tongue leaves the tongue perfectly smooth; adulterated gives a sense of roughness. Butter should not be used in acute fevers, but it is of great value in wasting diseases. Its chief adulterations are by the admixture of oleomargarine, lard oil, and cotton-seed oil. It takes three hours and a half to digest melted butter.

Finger-nails, toe-nails, as well as the gristle, or periosteum covering the bones and the teeth, are all made of a substance in cream and butter. Those who do not have a sufficient supply of cream and saltless butter have cracked nails on the hands, and ingrowing toe-nails. The nerves and brain are also dependent upon the elements in cream and unsalted butter. If there is any lack of supply of the elements, there is likely to be insomnia and nervousness, and the person who has it is frequently despondent and has the "blues." Such people need a great deal of rest for body and brain, besides plenty of unskimmed milk, cream and saltless butter.

Butter should be eaten fresh without any salt, for the salt in it prevents the action of nature's law in propagating the fatty substance in the butter from being used for nature's purpose.

Butter purchased in the grocery stores and dairies has not less than sixteen per cent of salt, therefore one hundred pounds of butter, as sold in the stores, has only eighty-four

pounds of butter and sixteen pounds of salt. Butter is generally worth about thirty-five or forty cents a pound; salt only costs about one cent a pound, hence it is that the manufacturers of butter triple their profit by selling sixteen pounds of salt to a hundred pounds of butter, for thirty-five cents a pound, making a profit by graft of \$5.52 on each one hundred pounds sold. Salt only disguises the natural taste of food and is injurious to the digestive and breathing apparatus by weakening the mucous membranes.

Brazil Nuts. These nuts are often called cream nuts. They contain a rich, oily, solid meat. When fresh, they are highly esteemed for their rich flavor; but they become rancid in a short time from the great quantity of oil they contain. The oil in them is the chief ingredient of nourishment. They contain 17.0 protein, 66.8 oil, 3.9 ash or salts.

Butternut or White Walnut. The kernel is sweet and pleasant, but from its abundance of oil (whence the name) soon turns rancid unless carefully dried. Contains 27.9 protein, 61.2 oil, and 2.9 ash or salts.

Barley is deficient in gluten, hence cannot be baked into fermented bread. It is the chief cereal of the most northern countries of Europe and their main dependence for vegetable food. Contains 3.10 per centum total salts, .05 iron, .06 sodium, .25 manganese, .12 calcium, .61 potassium, .87 phosphorus, .06 sulphur, .31 silicon, 12.4 proteid, 1.8 oil, 69.8 starch, 2.7 cellulose, and 2.8 ash.

Buckwheat. Though not botanically a cereal, is classed with them because so regarded. It is very nutritious, but when used as the staple grain for bread it is thought to have an injurious effect upon the brain. As a supplementary food it is highly esteemed. It is better adapted to cold than warm weather. Contains 2.29 per centum total salts, .04 iron, .14 sodium, .28 manganese, .10 calcium, .53 potassium, 1.11 phosphorus, .05 sulphur, .005 silecia, 10.4 proteid, 3.0 oil, 70.3 starch, 1.7 cellulose, 2.0 ash.

Cranberries are very popular made into sauce, especially at Thanksgiving time with roast turkey. On account of their acid they should be cooked only in porcelain, granite, or stoneware, and their skins should be removed by passing them through a sieve before they are served. They should not be sweetened until they have been deprived of their skins. Their seeds should be removed by straining through cloth, as they are very hard and when often used injure the coating of the stomach, as coarse sand.

Currants are too acid to be eaten uncooked until thoroughly ripe. The foreign dried currant, Zante, used in cooking, is inferior in flavor to our native varieties, and needs but

little sugar. If properly cleansed currants are wholesome. Unbroken, they pass through the bowels undigested.

Carrots are easy of digestion, gently laxative, but with a volatile oil that gives a peculiar flavor, very disagreeable to many dyspeptics. Cut into small pieces and roasted, they are used in Germany as a substitute for coffee. Contain 6.95 per centum of salts after water is deducted, 73.79 sugar starch, .07 iron, 1.47 sodium, 17.72 albuminoids, .30 manganese, .78 calcium, 2.55 potassium, .87 phosphorus, .44 sulphur, .17 silica, 1.54 oil. It takes three hours and fifteen minutes to digest boiled carrots. Carrots are splendid eaten raw, especially grated over boiled rice. They give a splendid flavor to the rice.

The Cucumber is very good to those who like them, but there are many who cannot digest them and have a distaste for them. We have passed through three epidemics of cholera in our life. All the water in the human body is expelled, and the result is that the person dies of cramps because there is no water in them. When a person has cramps in their limbs they may know absolutely that they have not enough water in their body, and yet people drown with cramps while bathing in some stream. They are in the water, but they have not enough water in their bodies; hence, they have cramps. On account of the muscles in the body not having enough water, they are affected by the great amount of water in which the body is floating. During the cholera time we were given a recipe how to prepare cucumbers. The direction was to prepare by first slicing them, and then pouring some vinegar and sprinkling plenty of salt on them, and mixing thoroughly and then throw them out the window. And yet there are a great many people who just delight in eating the cucumber that way; but there are many who cannot eat them without having colic, or who can taste them in eructation or belching. Such people should never indulge in them. The cucumber contains .14 per cent iron, 1.04 sodium, 14.04 albuminoids, .43 manganese, .76 calcium, 4.28 potassium, 2.08 phosphorus, .55 sulphur, .51 silicon, 12.09 oil.

Cucumbers are not indigestible if properly prepared and rightly taken with other foods. They furnish a liquid which is cooling and also furnish hydrogen for the system.

Cereals. We would advise that people use Saxon Food, Cream of Wheat, or Scotch Oats. The best of breakfast foods, we think, is Saxon Food. The next is Cream of Wheat, which may be ordered from any grocer. If they do not have it in stock, order it from some grocer in a city, to be sent by parcel post. Shredded Wheat biscuit is splendid for working people.

Flakes are not good for any person. In the first place the corn is cooked and soaked thoroughly in salt brine, and

then in that condition they are mashed into flakes by heavy machinery. The life-giving principal is mashed out, and the chlorine from the salt makes it poisonous to children or any person who has but little salt in the system.

We would recommend **Scotch Oats** in the place of oats sold in the markets and in groceries; such prepared oats are dirty, the chaff and dirt being all mixed up together, making it unfit for human beings to eat. Scotch Oats is made by a family in Chicago and is absolutely clean and clear of all chaff and foreign substances. It is sold for twenty-five cents a package but the packages are larger and being pure, without trash, they are worth more than double the value of the common so-called "Quaker Oats."

Corn is the principal part of the food of many countries of Asia and Africa, and the Southern States of the United States. It is the most productive cereal and exceeds all others in fatty matter; but as it is deficient in gluten it cannot be made into raised bread. Mixed with rye meal, it forms the brown bread of New England. Coarsely ground into "grits" and boiled, it is the hominy of the Southern States; made into a thick porridge it is the mush of the Northern States. Prepared with a weak solution of caustic soda it is corn flour, Oswego flour and maizene, which are less nutritious than corn meal, and not fit for an invalid. The Oswego flour is used as a substitute for arrowroot.

Corn (green) contains 80.08 sugar starch, 12.60 albuminoids, and 4.47 oil.

Corn-Meal (white) is the only preparation of corn that is fit for human beings to eat. The yellow corn-meal is all right, however, for laborers, horses and cattle. There is a great deal of sulphur in yellow corn-meal, which is too much for ordinary human beings, especially women and persons of sedentary habits. Yellow corn-meal is all right for horses and other stock. We were astonished, when we came North, to find that people use yellow corn-meal, and that some of them did not know there was white corn-meal. All over the South, where people are generally very healthy, robust and strong, they eat "grits," made of coarsely ground grains of corn. It is very good and healthful for any person, especially those who have constipated habits.

Corn Hoe Cakes. We can recommend from a lifetime's use, corn hoe cake. It is made by mixing white corn-meal with water, without any salt, soda, or any other ingredient—nothing but white meal and water mixed together and made into a thick batter, and a cake made of it on a griddle such as is used to cook griddle cakes. Dry corn meal may be sprinkled on the griddle before placing the batter to prevent sticking. Make it about one-fourth of an inch thick. Have

the griddle hot and sprinkle it with dry corn-meal, then place the batter on it, and when it cooks on the bottom turn it over and let it cook on the other side. Then serve it with saltless butter. The taste of the corn-meal is delicious.

There is another very fine bread made by taking corn-meal and pouring boiling water on it, so as to cook it, making it almost as thin as gruel, having a pan about 4x6 and 2 inches high, placing butter in the pan to grease it, so the meal will not stick, then filling the pan and putting it into a very hot oven so that the top will quickly harden, which crust will prevent the water and steam from being driven out of the bread, and by keeping it in the oven for fifteen or twenty minutes the finest bread that was ever eaten is made. Serve it also with saltless butter, and it is a meal suited for a king. It is delicious with fresh, rich buttermilk.

Corn-Pone. There is another very desirable bread. It is called **corn pone** in the South. There is a cavity formed by placing the fingers, thumbs and wrists together, and the pone of bread should be made in that shape, with the hands, without any salt or any other ingredients, more than hot water to make it into dough. Then lay the pones side by side in the pan and put it in the oven of the stove and let it bake. There is another bread made in the same way with "cracklings," made of the remnant of the beef-suet. It is a very fine food for laborers and will give strength where nothing else will. It is not suited to people with weak stomachs.

Chard (Swiss). A form of the common garden beet, in which the edible portion is the enlarged fleshly stalk and midrib of the leaves. Unlike garden beets, the roots are small and woody. Chard is used as a pot vegetable for greens and salads. Contains 55.90 sugar starch, 30.00 sodium, 20.47 albuminoids, 5.87 oil. It is one of the best of vegetables.

Celery. An umbelliferous plant chiefly cultivated for salads. It is sweet, crisp, juicy and of an agreeable flavor. Its green leaves, stems and seeds are used in soups, and the blanched stalks either in that way or, more usually, as a salad mixed with sliced and chipped apples. One variety called the **celeriac**, is raised only for the root or base of the leaves, which becomes a white, solid bulb. Celery contains 59.09 sugar starch, 21.46 albuminoids, 2.27 oil. Celery has been combined with cabbage, as orange limb grafted in a lemon tree will produce "grape-fruit." The cabbage celery is a very pleasant food and contains an abundance of hydrogen.

Cauliflower. A cultivated plant of the cabbage tribe, but is more tender than the cabbage. Contains 12.41 per centum of salts after water is deducted, 58.90 sugar starch, .12 iron, .73 sodium, 24.51 albuminoids, .46 manganese, .69 calcium,

5.51 potassium, 2.45 phosphorus, 1.57 sulphur, .46 silicon, 4.18 oil.

Cabbage. Abounds in hydrogen, sulphur and sugar. Over 90 per cent of water in cabbage makes it common and yet, as a vegetable, it has considerable value. Eaten raw, it digests in two and one-half hours; raw with vinegar in two hours, but boiled it requires four and one-half hours. Contains 12.23 per centum of salts after water is deducted, 63.88 sugar starch, .21 iron, .37 sodium, 20.27 albuminoids, .44 manganese, 2.62 calcium, 3.36 potassium, 1.80 phosphorus, 1.00 sulphur, .46 silicon, 3.62 oil.

Chewing Gum. Chewing gum is adulterated with narcotics, and each manufacturer has his own special "dope" with which he adulterates the gum, that it will appeal to and fasten its taste in the palate of the individual who uses it to such an extent that he will never use anything else but that particular brand of chewing gum which has their favorite narcotic. Sometimes cocaine, sometimes caffeine, sometimes wintergreen, or other dopes, are used, every manufacturer having different ingredients with which to "hoodoo" the user of their particular dope. Such things only injure the nerves and brain of the child whose parents permit it to use the stuff. There is another objection to the use of chewing gum which should be known and taught children. We know, as a fact, that in the manufacture of chewing gum the material used is so sticky it adheres to the machinery, thus making it impossible to manipulate the gum with machinery; hence it is the manufacturers have people who usually are hired at a very low figure because they can find no employment elsewhere, and who have but little cleanliness, to tramp with their naked feet in the vat or tub where the chewing gum is mixed, and those who do the tramping are very careless about the sputum or phlegm and other secretions from the mouth or nose. They have been known to hawk and spit right in the mass of chewing gum.

Peppermint in chewing gum has a peculiar effect on the palate. It causes people to have an unnatural taste for something else. Commercial and business men have taken to chewing gum with wintergreen. It affects the nerves very much. It is a drug put in the gum which causes people to want it all the time, and its effects are something like those produced by cocaine.

We know a colored man who worked in a place where they make chewing gum, in Chicago. We regard Tilford as a reliable and truthful man. He told us how he and several vagabond, dirty workmen were employed to stamp the gum with their feet, to mix it up, and while at work they would spit in it. There is nothing clean about it, at all. It is disgust-

ing to see people chewing gum in public places. It is indecent and the person who does it is vulgar.

Candy. There is hardly any candy manufactured and on the market today but what has at least ten per cent of common table salt, and those who abandon the use of salt (as all people ought to do for their own good, and get it out of the system) and eat candy purchased in the shops will be poisoned, and very likely have cholera morbus, such as we have experienced. No person ever has cholera-morbus, or cramps attending it, who does not use salt. Candy sold for fifty cents a pound, as the finest candy, as also the most beautiful, is doped with salt and also wood alcohol. Candy would not shine if it did not have an adulteration of wood alcohol. The wood alcohol destroys the eye-sight by paralyzing the optic nerve.

Crackers. Many manufacturers of foods are guilty of a great wrong to humanity, in adulterating the foods which they manufacture. They are in the money making business and want to sell all they can of their own products, hence it is they "fix" it up to give people a special desire for the taste of their manufactured goods.

There is one food known as "Uneeda Biscuit" which is only made up of inert and worthless substances instead of pure flour. The manufacturers make a paste of only a portion of flour with some inert substance, and by extensively advertising it are likely making a fortune, selling packages of their "stuff" for the low price of a nickel per package. We advise against any person filling up their stomach on such "stuff."

Get pure old fashioned soda crackers, which are saltless and which are not doped. These crackers broken up and mixed with milk make a very good breakfast food.

Cheese.

Cheese is the caseine of milk and is rich in fat food, therefore when digested is heat producing, but when eaten in large quantities it is hard to digest. Chemically, old cheese, beginning to decompose, adds a fermentative principle to the meal that sometimes aids digestion. One-half pound of cheese has as much nitrogen as three and one-half pounds of lean meat. It is too rich for dyspeptics to eat.

Cream Cheese is fresh curd moderately pressed and is more digestible than ordinary cheese. As an albuminous food cheese should not be eaten with eggs and meats, but with fruits and grains.

Imported Swiss Cheese is made of goat's milk and is the best of all cheese.

Our advice to people is to avoid eating any cheese that has salt in it. In making cheese, salt-brine is used to make curd. The salt from that, after the curd is made, should be

dissolved and washed out. The only cheese that we would recommend, whenever it can be obtained, is **imported Swiss cheese**. It will be found that there are many large holes through it. These holes are left in it by the salt which is packed in the cheese, but dissolved and run out; hence, the holes are left. We would advise that people should not eat the holes, but cut out the lining of the holes to get rid of all the salt. This can easily be done, as we do, and secure cheese without salt. We would advise people to avoid all yellow colored cheese. It is usually doped. Use only pure white cheese, for the colored cheese is doped with some kind of coloring.

Adulterated Cheese should be refused. There are factories where lard cheese is made, containing about fourteen per cent of lard, and the imitation cannot be discriminated, even by experts, from full-cream cheese. Filled cheese is made by removing all the cream and charging the curd with deodorized lard, cotton-seed oil, or other fat. It takes old cheese three hours and thirty minutes to digest.

Cocoanuts. The **Samoan Chief** asserts that the cocoanut was sent direct from Heaven. About twenty millions are imported into New York each year. The kernels contain over 70 per cent of a fixed oil called cocoa-butter, which is liquid in countries with temperature above 74 degrees Fahrenheit, and a white solid elsewhere. Contains 2 per centum of total salts, .17 sodium, .18 manganese, .09 calcium, .86 potassium, .33 phosphorus, .10 sulphur, .01 silecia, 5.7 protein, 50.6 oil, 1.7 ash or salts. The milk in the cocoanut and the meat of the nut will destroy tape worms. The worm cannot exist where people occasionally use the cocoanut.

Canned Goods should always be regarded with suspicion unless preserved in glass when, if properly prepared, with not too much sugar or other preservative, they add greatly to the variety of food on the family table and contribute very materially to the success of military and naval operations, exploring and hunting expeditions. In the use of tin can goods, the following precautions should be observed:

Pour the contents as soon as opened into glass or earthen vessels. If the inside of the can-lid seems corroded, reject the contents. If there is more than one solder hole on top, the contents have fermented, been reheated and resoldered and are not good. If the end bulges out, fermentation has begun and the food contains ptomaines, and is unsafe.

Poisoning by preserves in tin cans is very frequent. Dangerous quantities of tin and ptomaines have been found in asparagus, pears, lettuce, meat, soups, eels, apples, apricots, sauerkraut, carrots, liquids, fruits and nearly all canned food materials and very many instances are on record of death from

poisoning by the use of articles thus preserved. In the case of fruits and vegetables the malic acid dissolves the tin, and in the case of meats the albuminous matter forms sulphide of tin.

Cherries are especially fine for canning and cooking because they do not part with their flavor as readily as other fruits, and the fruit is much valued as an article of food. They are extensively used for dessert, pies, puddings, etc. In some parts of Germany the public roads are lined for many miles with cherry trees. Japan is highly favored with a soil peculiarly adapted to the cultivation of cherry trees

Clams are much like oysters in nutritious elements, but tougher and more indigestible. The soup, however, can be borne by most stomachs, and the clam-juices put up in glass jars is a most palatable and desirable addition to the menu of either sick or well. A cupful taken warm, as a restorative, is infinitely superior to any so-called beef tea, or of the wines, sherbets, etc., which too often blast with the sirocco of an enkindled and then enthralling appetite, which at last "stingeth as an adder."

Cloves contain an essential oil forming about $\frac{1}{5}$ of their weight. This oil is what gives value to the clove. Out of twenty-two samples, ten were adulterated with clove-stems, and roasted and ground cocoanut shells. The clove is used in pies and other foods for the taste, but it is a stimulant and useless. Therefore, we advise against the use of that or any other condiment.

Cocoanut-Milk. In the young state the cocoanut is filled with a pleasant, milky fluid, which contains 7.2 protein, .1 oil, 1.2 salts. The cocoanut is antagonistic to tape-worms. They cannot live in the intestines of a person who eats the meat, or drinks the milk of the cocoanut. The meat of the cocoanut is pleasant only to those who are not subject to tapeworms; but those who are detest its taste, and if they eat it or drink the milk it is distasteful.

Chestnuts. Unlike most nuts, the chestnuts are rich in carbohydrates (largely starch) rather than fat or protein. They are thought to be the best when boiled or roasted. They may be used in combination with other food materials. According to recent investigation, cooked chestnuts are quite thoroughly digested. Chestnuts are dried, and are sometimes ground to a flour used for making bread or cake.

Cotton-Seed Oil is a fixed, bland oil pressed from cotton seed. The purified oil, called winter bleached, is much used as a substitute and counterfeit for almond and olive oil. It is very often used in its raw state in sardines and salads, but as a constituent of other foods it is extensively used. It does not affect the male but is injurious to the female. In the

South cotton-seed tea is given or taken by wicked, sinful women to produce abortion. Cotton-seed oil affects the pelvic organs in the female and should not be used. A hint to the wise should be sufficient.

Cream. As cows are bred and fed their milk is abnormally loaded with fat, and the excess of cream is of an excretory nature, therefore, not desirable as food, except in anæmia or nervous prostration. It should never be used in acute fevers, but is of great value in wasting diseases, and might be substituted, in most cases, for the digestion-destroying cod-liver oil. Cream has more volatile oils than butter and is better for the sick and those of feeble digestion, but the same care should be used to preserve it from contamination that is necessary in the use of milk. Exposed to the air it, like butter, absorbs impurities and odors.

COCOA, CHOCOLATE, COFFEE, TEA, TOBACCO AND NARCOTICS.

Chapter XIX.

Cocoa is the bean or seed of the cacao tree. It is only 42 per cent digestible, hence its nutritious value is largely overestimated. Cocoa decoctions, about two per cent, contain 12 to 20 per cent albuminous, and 50 per cent fatty matters. Cocoa contains **theobromine**, a white chrySTALLIZABLE substance, similar to the **thein** in tea, and should never be taken into the system.

Chocolate is the husked seeds of the cocoa, with 50 per cent or more of sugar and spices, ground to a paste at a high temperature and pressed into cakes. It is often adulterated by mixing rice flour and other farinaceous substances with butter or lard. It should also never be taken into the body.

We advise most earnestly against the use of chocolate or cocoa. These both contain foreign substances, which GOD has not provided. Chocolate and cocoa are the cause of tumors in the body, boils and pimples upon the face, neck and occiput. Cocoa is always attended by bad temper and irritability. There is really no food substance in either, only the cream or milk that is put in it. GOD has provided beverages which we need, such as water, pure milk and the juices of fruits. Let the reader be convinced of one thing; that pure food and drink, fresh air and exercise, are all that is needed to keep a person in the best possible state of health.

As a substitute for tea and coffee the question is frequently asked: "How would chocolate do?"—quite forget-

ting that no one would care for the chocolate, if it were not for the qualities of milk and sugar which are used in it for seasoning. Moreover it is prepared from the oily seeds of the **Theobromo Cacao** and is a greasy substance, not at all fit to moisten the food preparatory to its being received into the stomach.

Coffee.

Coffee is another beverage that should be avoided. It contains **caffein**, a poison, and is the cause of numerous diseases. Coffee is very often adulterated with inferior berries and sold for Java. Chicory is the common adulterant, although canna seed, sawdust, oak bark and baked liver are sometimes used. Cocoa husks, the seeds of the **Cassia occidentalis** (Mogdad coffee) and of the **Gaertnera vaginata** (Massenda coffee) are also used.

Acorns, figs, the coffees just mentioned, leguminous seeds and cereals are employed as substitutes for coffee.

Imitation or counterfeit coffees made of wheat flour, coffee, bran, molasses, chicory, rye, peas, barley, oats, buckwheat, sawdust, corn etc. are extensively manufactured and sold to dealers at from five to eleven cents per pound to be mixed with genuine in the proportion of 15 to 33 per cent to increase their profits. One is so-called "postum" but it evidently has a dope in it which has the power of **caffein**, and which attaches to the palate of the person who drinks it a few times and gives a thirst for the slop. It is a substitute and a counterfeit of coffee which is spurious, and should be avoided. We warn people against the use of so-called "postum." We believe it has as much **caffein** in it as common coffee has, and any person using it for a short time will form the habit and crave it just as they do coffee.

Ground coffees are generally adulterated. Of thirty samples examined, 90 per cent were impure, and while the average price was twenty-five cents per pound, the average proportion of coffee was only forty-five per cent. One sample of "Rio" had no coffee in it at all. Even green coffee is imitated.

Coffee Heart. We are told by **The Dietetic and Hygienic Gazette** that medical examiners of the leading life insurance companies have added the term "coffee heart" to their regular classification of the functional derangements of that organ.

The effect of coffee on the heart is to shorten the long beat, or pulsation.

Coffee toppers are plentiful and are as much tied to their cups as the whisky toper.

The effect of coffee on the heart is more lasting, and consequently worse than alcoholic stimulants.

The renowned Doctor Andrew Wilson expresses the opinion, by no means novel, that a large number of persons

habitually consume far too much tea and coffee, and then, "From my own personal observation, I am convinced that one might legitimately enough speak of such persons as 'tea drunkards,' as one speaks of the 'wine bibber.' Excess in drinking tea and coffee lies at the root not merely of the vast number of so-called nervous troubles, but also of dyspepsia, from which so many persons, and especially women, suffer."

(For further information on coffee, see article on Tea and Coffee.)

Cider. It is sometimes asked whether new cider is injurious as a beverage, to which it must be replied that the adjective "new" is rather indefinite. Right from the press, the juice is almost as bland and unstimulating as it is out of the apple, but in a few hours there is a "smack" to it and a foam that tells of something stronger. Many a poor fellow has again been led into the downward path, simply by a drink of cider thru which the spirit of alcohol attaches.

The reason for this is the same as in placing a piece of fresh meat in the open on a summer day it will only be a few minutes until blowing flies will be attracted by its odor. Those flies may be attracted from the distance of a quarter of a mile. So it is as soon as the juice of the apple is expressed the invisible, evil spirits of alcohol in the atmosphere are attracted and come right into the new cider, which collect in such numbers in six hours the "smack" may be tasted.

The safe way is to take the juice and the flesh of the fruit together.

Any drink that contains even a small per cent of alcohol injures the blood, the peculiar spirit in it affecting the red corpuscles, causing them to part with a portion of their water. When a large quantity of alcohol is present, these corpuscles shrivel up into corrugated discs and often adhere together, creating obstruction in the blood-vessels, and to a certain extent cutting off the nutritive supplies from those parts through which these blood-vessels ramify. It also affects the fibrin of the blood, causing it to coagulate or form into clots, and, in some instances, producing paralysis, or even death.

Habits, Narcotics and Their Effects.

The most common narcotic in use is probably tobacco, but cases which demonstrate its injury to the morals are so few that no dogmatic opinion can be given, except that its excessive use in the cigarette form, as also in the ordinary ways of chewing, smoking and snuffing, has a tendency to foster in the young inclinations destructive of a high moral tone. Whisky, brandy, opium, morphine, cocaine, hasheesh, chloral and similar poisonous drugs, when used habitually and excessively, have been known to injure the health and dis-

arrange the mental action to such an extent that the moral sense protests against their use. Under the prescription of a physician they are used to allay pain or produce sleep in restless invalids. The use of them is extremely fatal to mind and morals, dulling and stupefying one and producing erratic action in the other. The excessive habitual use of these artificial stimulants creates a morbid moral state unfavorable to the promptings of duty and promote a condition unsuited to meditation on moral subjects, especially where the victim is deprived temporarily of the stimulus. The longing, the irrepressible sense of uneasiness, the restlessness, which the sufferer, deprived of his habitual ration, endures, indicates a moral as well as an unhealthy and perverted mental state.

Inflamed by a species of madness produced by alcoholic drink, men perpetrate the darkest deeds. In fact, criminals have fortified their failing courage by repeated draughts of liquor to nerve them to the commission of some premeditated crime. Our civic tribunals are tortured with cases which would never be brought into court but for crime committed by men in a state of intoxication. So enormous, so brutal, have been some offenses against the rights of society, and of individuals as well, that serious doubts arise whether the criminal has a conscientious scruple. The wreck of this high moral authority and guide is a sad monument of depravity.

Destruction of the Will. There is another great moral force which is not exempt from the ravages of intemperance—the will. This power is the crowning glory of human nature. It is a gift of imperial authority with which man is dowered. When that is enfeebled or destroyed, the creature is unmanned—the scepter falls from his hands. This regal quality may be enslaved by the vice of intemperance, and then the fate of the unfortunate victim is sealed. There is then no prospect, no promise, of reformation. The farther the victim goes, the greater the momentum toward the inevitable doom. The facility of wrong-doing and the tendency grow in a fearful ratio, until he that was a strong man in will-power is enslaved, and is impelled along on the down grade to the last asylum—the grave.

The General Evil Effect. Thus we trace the effects of a habit that has been a problem to physicians, philosophers, jurists and ministers. It is a question interesting to all students of human nature. The humanitarian is startled at the ruin the evil entails on the moral nature. The philanthropist cannot contemplate unmoved the arena of disaster on which scenes so terrible transpire. The ravages of the monster are universal in their extent and complete in their character. The keenest moral sense is deadened, ennobling aspirations are extinguished, moral beauty is eclipsed. Chastity is ridiculed,

virtue defamed, honesty despised, honor debased. Passions reign, selfishness is supreme. All excellence loses its luster. These and many others are the bitter fruits of this appalling evil.

Growth of the Habit. Young and brilliant minds, noble and generous natures, yield most easily to the pressure of high artificial stimulations. At the beginning of the formation of the habit the effect on body and mind is invigorating and inspiring for a season. Life becomes during the delusive inflation a delirium of delight. The victim feels richer, more generous, more genial. The present is radiant and rosy, the future aflame with an aureole of glory. To these ignitable souls, drink seems the elixir of life, the fabled nectar of the gods. But at the last, when the chains of habit are riveted, the victim, no longer free, but a slave, experiences all the horrors of remorse and self-condemnation. But his will is too enfeebled to break the shackles or resist the wand of the enchantress. He is numbered with that vast army, nearly one hundred thousand strong, who annually hasten to that dreary domain where the drunkard's journey ends—the grave.

Hereditary Effects are always evil and come from parents who use stimulants, narcotics and practice pernicious habits. These continue to the third and fourth generation unless children and grandchildren accept God and His Son and live in His love and fear. Those who reject God and His Word, the Lord Jesus Christ, and yield to Satan to use tobacco, alcoholic intoxicants, and form pernicious habits, leave behind to their offspring a legacy of mental and moral derangement. In a work entitled "A Physician's Problems" the history of four generations of a family is given to illustrate this theory of heredity. The facts are related as corroborative of the opinion that mental and moral tendencies and characteristics of the offspring are in a large measure affected by the vicious habits of intemperate parents who indulged in the use of tobacco and other debasing substances. Homicidal and suicidal inclinations, melancholia, hallucinations, mania, crankism, disordered affections, base and unclean impulses, were traced along down to the fourth generation, where, fortunately, the race terminated.

Tea is made from the leaf of the tea plant. Chinese tea has eight per cent of tannin. One part of tannin in 10,000 of food prevents salivary digestion, besides the tannin perverts and destroys the digestive secretions from the glands in and around the mouth.

Thein is a substance, being the active principle, containing a peculiar spirit very similar to caffein, the active principle in coffee. Both of these plants are cultivated for the profit in them, as they are sold, not as foods, but as stimulants affect-

ing the nervous system of human beings, and binding or enslaving the individual who uses them; they cannot give them up, and neither of them is of any lasting benefit to any person.

There is about one-tenth of a grain of **thein** in an ordinary cup of tea. The infusion of tea or coffee will induce palpitation of the heart. **Thein** and **caffein** are simply narcotics, stimulants, hypnotics, deliriants and poisons.

More than all, we say it for the good of the reader, the greatest master of the human will and destroyer of human vitality is tea. The "thea," the active principle in tea, does the work. Tea belongs to the same class of drinks as does alcohol. It produces in the individual who uses it, like that of alcohol, a contrary nature, although in a very different way. Alcohol is a stimulant—tea is, in the first instance, a stimulant, but secondly and chiefly it is a negative. The former is capable of destroying life by producing excessive functional action, and the other by preventing. **Thein**, or soluble tannin, is one of the most important elements in tea, and there is no doubt that the action of the **thein** is principally exercised through the agency of the nerves.

Those who are addicted to drinking much tea are first paralyzed in the lower bowels so that there is habitual constipation. If they continue, it produces progressive paralysis, and if further continued, it will not be long before they will commence to have shaking palsy or some other form of paralysis; either half of the body or all of it being paralyzed. Drunkards are always subject to paralysis. The children of tea-drinkers, or rather "tea-drunkards," are subject to biting the finger nails, chorea or St. Vitus' Dance, jerky symptoms, and finally paralysis.

Perils of the Teacup. The celebrated Chas. A. Tyrrell, editor of "Health," writes in his interesting and instructive journal on "The Perils of the Teacup," as follows:

"The stimulating principle in tea, coffee and cocoa is the same. That is, they all have the same alkaloid as a common base; but in tea it is called **thein**; in coffee it is known as **caffein**; while in cocoa it is called **kolanin**. Tea leaves contain from two to five parts of **thein** and this substance is always found combined with tannin, which is one of the most powerful astringents, hence, highly provocative of constipation.

"It is to tannin that the injurious effects of tea upon the digestive functions are due; for it exerts a pernicious contractile effect upon the glands of the stomach, besides irritating the sensitive mucous surface in other ways. It is safe to say that no persistent tea drinker can long escape digestive trouble, while if this trouble is present from other causes than from tea, it will inevitably aggravate them. But it is the

thein with its stimulating properties that is responsible for the greater evil that results in intemperance in the use of tea, and many a shattered system may be directly traced to this cause. Any earnest student of the question can soon satisfy himself that opium, alcohol, tobacco, tea and coffee are closely allied in their effects upon the human organism, and are followed by a feeling of exhilaration, which is succeeded by a narcotic effect, and it is certain that but for this characteristic property tea would not be consumed as it is at present.

"The physiological effects of tea-drinking may be summarized as follows: first the circulation would rise in pulse waves, followed by the desire to relieve the bladder, and an exhilaration resembling intoxication. In extreme cases it is followed by a deep sleep as from exhaustion. Tea tasters, as is well known, are frequently constant victims of headaches and vertigo, and are peculiarly predisposed to attacks of paralysis, all of which may be ascribed to the overstimulation of the nerve centers in the guise of a friend. Its constant use, to say the least, is exceedingly harmful and its action being so insidious and the habit being so pleasing, the nerve centers are insensibly led to increased indulgence, unsuspecting that which lurks within the fragrant cup.

"It may sound severe to class tea-drinking with the spirits of liquors, but after all it is only a question of degree, and in view of the wide-spreading nature of the factors, it is a matter for serious consideration as to whether it is not equally detrimental to the welfare of the community.

"In this connection, it may be pointed out that the majority of tea drinkers are women and mothers of the race, and as the mother transmits so much of her personality to her offspring, it can be readily surmised what the effect will be on future generations from a race of mothers with nervous systems completely demoralized by their devotion to the fragrant but perilous cup of tea."

Not believing in any drink at meals, it is hardly to be supposed that hygienists would recommend tea or coffee. If, as some think, a fluid "must be taken" with the food, the best is water or gruel, at about blood heat. A drink warmer or colder than this, habitually indulged in, leads to evil consequences.

Tea and coffee are injurious, not merely because they are taken at meal-time, but because they are stimulating and, in fact, poisonous. The water in which unparched coffee is steeped is of a greenish color and will kill flies, nor does the parching of the bean remove all the noxious qualities. To test this matter, try making coffee two or three times its usual strength, then drink a pint of it on an empty stomach, eating nothing after it, and note the results. You will do well to try

the experiment on some one accustomed to its use, or your friends might have to order an undertaker.

The question is often asked: "Which is the more injurious, tea or coffee?" to which the answer may well be given: "Both."

The late R. T. Thrall, M. D., makes the following statement: "Tea possesses strong nervine and moderate narcotic properties, and considerable astringency, due to the presence of tannin."

Professor G. A. Lee, of New York, remarks: "A very strong decoction of green tea, or the extract, speedily destroys life in the inferior animals, even when given in very small doses."

Dr. Thrall, after speaking of the nervine and narcotic qualities of coffee, says: "From all the testimony I can gather from medical and dietetical writers, coupled with some personal observation, I should judge it to be more directly injurious to the digestive process and more exhausting to the general nervous energy than tea; but less injurious to the kidneys and pelvic viscera."

To the unperverted palate, coffee has a bitter, unpleasant taste.

"Not so," some persons will say, "I relished it from the time I was a baby."

We answer: Very likely, and in all probability you nursed caffen in your mother's milk, or your brain was probably affected by it in formation before you were born, and the desire to relish the coffee taste was stamped upon your nature. Besides, very young babies will swallow from instinct almost anything that is given them, even to castor oil.

If anyone really wishes to find out whether tea or coffee is injurious, let him totally abstain from both for a few months, and let him take a good strong cup or two of either beverage and retire for the night. If he does not lie awake part, or all of that night, he will have better nerves than many others who have tried the experiment and sleeplessly tossed until morning.

What a blessing it is that "strong" toast-water, oatmeal gruel, or fruit juice, even when taken by one wholly unused to it, has no such unpleasant effect.

One can tell a tea-toper at sight, particularly if the stimulant has so far done its work as to affect the general health; the individual has frequently a shrunken, shriveled appearance that is unmistakable.

"But how," it is asked, "are we to replace the waste fluids of the system, if we do not drink at meals, when nearly three-fourths of the human body is water?"

The question is not hard to answer. In the first place,

nature has provided an abundance of juicy fruits and vegetables, some of them having as high as 80 to 90 per cent water, and it is our own fault if we do not furnish our table with these products.

People are apt to forget that their bodies are nourished by the organized fluids in fruits and vegetables, as well as by the more solid materials.

Some writers have placed fruit before bread as an article of diet. The constituents of food, it is true, are found chiefly in grains, but the fluids, which make so large a percentage of the body, are more abundantly supplied from the juicy fruits.

As to drinking "for the love of it," it is a fact worthy of note that if we live on fruits, grains and vegetables, rejecting animal foods and the various seasonings, as sugar, salt, pepper, spices, etc., we shall care very little for drinking, even between meals. It is the presence of stimulants in ordinary foods that creates thirst. Do away with these and the thirst is gone.

CIGARETTES, CIGARS, TOBACCO.

Chapter XX.

The tobacco-using habit, even in a young man, is sometimes detected by simply shaking hands with him. After the nerves are partially shattered there is no longer the firm grasp, but an unsteady motion, a half tremor in the hand, not unlike the shaking gait of a dog that has had a slight under-dose of strychnine, just enough not to kill him, but to affect the muscles permanently and produce something like "shaking palsy." Poor creature! one always wants to end his misery as soon as possible—not the young man's, but the dog's.

The name nicotine originated with the discoverer of the plant. Tobacco is that in which the **nicotine** spirit and substance exist. It was first discovered in Portugal and taken to France, by a man by the name of Nicot, and tobacco was at first called Nico, in France, but the truth of the matter is that the devil is very frequently called "old nick," and that spirit in the man who discovered it caused him to introduce it to the world, and is entitled to the appellation "old nick," and, moreover, those under the influence of nicotine in tobacco have "old nick" in them and they will show it whenever they are confronted with anything in opposition to their god, which makes a slave of them.

Any person who uses tobacco only uses it as a stimulant, but it soon makes a slave of the individual, and he cannot give it up for more than a short time, unless that spirit is cast out

in the way that GOD has provided, where He says: "These signs shall follow them that believe; in my Name they shall cast out demons."

Demons are evil spirits, and nicotine is an evil spirit in the tobacco which takes possession of the individual who uses it.

Every man or woman who uses it is under bondage to the devil. Some women who are engaged to marry men who use tobacco sleep with some of it under their pillows to get used to it.

The author used tobacco himself for thirty-six years and knows what it is like. He was always misrepresenting and had unclean thoughts. He felt like he was ready to fly, but praise GOD it caused him to have a tobacco-heart, which pained him so he was forced to give up the accursed stuff, and ever since he quit the use of it, even to be in a room or near any person who is smoking makes his heart ache. He cannot stand the smell of tobacco.

Tobacco. One of the most dangerous and hurtful of all of the many things that the devil has put one of his evil Spirits in is the tobacco plant, which grows so rank in some rich, black soils, as in our native state, Kentucky. An evil Spirit, called nicotine, in tobacco causes more injury and harm to the human family than whisky or any alcoholic drink. It is a colorless liquid toxic alkaloid extracted from the tobacco leaf, which escapes in the smoke of the tobacco when it is burned, or when the tobacco comes in contact with the saliva of the human mouth, in chewing the weed. Nicotine has an affinity for the gray and white matter composing the human brain and nerve centers; these are stimulated and the spirit attaching to them gives an uncontrollable desire for tobacco, which binds or enslaves the individual and keeps him under that peculiar stimulation, amounting to intoxication.

We think it best to publish this very great and important truth to the world in connection with this matter regarding evil spirits, that those who read may receive it, and unite with us in making known to the people as far as possible the most dreadful and worst of all poisonous narcotics which enslave men and make them defectives, derelicts or criminals, and their offspring inebriates or imbeciles, frequently dwarfed in mind and in body.

When the nicotine is received into the blood it goes direct to the brain which is stimulated so that the ideas are brightened; but afterwards become stupefied and the sensibilities deadened; memory is impaired and the thoughts exaggerated, producing nervous irritability, impatience and instability. Tobacco causes those who use it to over-reach and go beyond

their natural ability for the time, but afterwards leaves them below mediocrity.

It is through the nerves and nerve centers that the power of nicotine is manifested in and around the heart, and in the sexual organs. The heart in course of time will become greatly affected by the contraction in one part, while in another part it will be expanded. Indeed, a "tobacco heart" will sooner or later be produced in at least fifty per cent of those who become addicted to and bound by the nicotine spirit. Such people suffer much from severe pain and impaired circulation of the blood.

The sexual organs are so acted upon by nicotine in tobacco, that those who use it have lust hard to be controlled, and in weaker minds their strong sexual desires cause them to seduce or commit rape. The child begotten by a man while under the influence of nicotine, is in a large majority of cases dwarfed in mind and body. Many children begotten under the influence of nicotine are idiotic or feeble minded, and a majority of those who are idiotic are the children of tobacco users. Others at the age of puberty, or soon after, become deranged. Indeed, two-thirds of all the men in the lunatic asylums in the different states of the union, and the different counties in the states, are deranged in consequence of having been begotten by a father under the influence of nicotine or on account of themselves having defective brains, insanity resulting from smoking cigarettes, a pipe or strong cigars.

The other fifty per cent are nervous, impatient, and must be on the move constantly. Those who are very nervous, with jerks, trembling or twitching in different parts of the body, are in that condition in consequence either of the father using tobacco or the mother using tea.

Half of such are addicted also to alcoholic stimulants and are unreliable citizens. They are always selfish, heady and obstinate; they are always excitable, ecstatic, easily offended, unstable and uncertain in keeping their promises.

They smoke their rotten old tobacco, pipes and common cigars, or worse still, cigarettes made from the stumps of cigars and quids of tobacco, picked up on the streets of large cities, right in the face of pure and clean ladies and gentlemen on the streets and all public places.

Surely Dr. Charles G. Pease, of New York, is correct in his timely letter recently published in the New York Herald, where he says: "This crime against the child, and consequently against the race, should be legislated against as is the crime designated as manslaughter; **one is as grave an offense as the other.**"

We are bold to say and declare the truth in regard to this matter. After reading Dr. Pease's article in the Herald we

wrote the above statement, but the editor of that paper, evidently being a tobacco user and under its influence, returned it to us. He certainly acted in the way he did in refusing to publish our article because if he had published it he would have lost thousands upon thousands of tobacco slaves as subscribers to his journal. He does not publish the full truth regarding the evil and criminal effects of using tobacco, for if he did every tobacco dealer would stop patronizing in advertising or subscribing for the paper.

The truth of the matter is, and statistics and conditions bear us out, in the statement that on account of the use of tobacco by men, the drinking of tea by women, and the doping of morphine, cocaine and other narcotics, crime such as murder, intemperance, drunkenness, vagrancy, highway robbery, burglary, graft and all dishonesty, is running rampant in the United States, and our jails, penitentiaries and hospitals for the insane and idiotic are filled to overflowing.

What kind of soldiers and seamen for our ships of war can be made out of such degenerates and nervous wrecks? How could such soldiers defend our country? Weak, nervous and degenerate offspring of parents who are so selfish and corrupt as to give way to use such things as will reflect upon their offspring. The legislatures of the states or the Congress of the United States should pass laws prohibiting such injurious and degrading articles from being raised, manufactured or sold. Another law should be enacted preventing the marriage of men and women who habitually use such harmful and degrading substances.

For the sake of humanity we write and publish this article and let persecution and denunciation come; we know such is of Satan and against GOD and humanity.

We affirm and declare the truth that tobacco and its use is a greater sin and crime than the use of alcoholic liquor.

Alcoholic drinks, brandy, whisky, intoxicating wine and beer, only debauch and degrade the individual who uses them. They only affect the individual and impoverish his wife and children; but the effects resulting from the use of tobacco reflect on the offspring or children even down to the third and fourth generation.

Children begotten by a man or woman under the influence of the nicotine demon in tobacco are in nine cases out of ten dwarfed, distorted and deformed in mind or body, the brain, nerves and nerve centers being strangely affected by contraction and such injury as will prevent them from supplying life to the different parts of the body. Not only this, but it has a peculiar effect upon the protoplasm, which is the basis of all life.

The use of tobacco tends directly to licentiousness. It

makes those who use it so selfish that they pay no attention to the comfort of those who do not use it. They puff their stinking smoke into the air, making it impure, around pure and innocent women, children and men on the streets, or in public places, to sicken and make it very unpleasant for them.

The people of the world have just had an object lesson bearing upon this fact, in the case of one Richeson, a preacher of Boston, but one of Satan's own ministers, who cowardly deceived, seduced and then murdered by poison, when he found out that she was to become a mother and would prevent his marriage to an heiress, the beloved daughter of one of the best families of Boston, whom he had also probably wronged, all on account of the constant use of tobacco.

Another case of the same nature was that of one Harry Thaw, of Pittsburgh, the heir of a prominent millionaire of that city, who was always under the influence of the spirit of nicotine, which he absorbed by using tobacco. He was given up entirely to lechery and constantly associated with theatrical prostitutes, which resulted in his murdering a prominent citizen of New York City.

It was not Richeson nor Thaw, but the spirit of nicotine in each of them which was enslaving them, which made them do as they did. The patriotic citizens of the United States should elect representatives to Congress and legislatures who will by law prevent the production, manufacture and sale of tobacco or any other narcotic poison, the use of which will destroy the reason and pervert the natures of children.

Just in the same way the spirit of alcohol, which by the way is a cousin of nicotine, binding them, causes men to murder, and should be gotten rid of in any possible manner necessary, by the people of the world.

Those who are engaged in the nefarious trade of manufacturing and selling tobacco get up, publish and attract trade by exhibiting as advertisements the most licentious and vulgar pictures which are not found anywhere else on earth. No house of prostitution ever hung out such outrageous, obscene, licentious pictures as wayside or prominent corner cigar and tobacco stores do; and just to think, some of them attended by women.

Nearly every package of cigarettes has a lewd picture of a semi-nude sort. Many little boys' pockets are full of them.

Nearly every cigar stand is a small gambling hell, where men stand and throw dice with a woman or man attending.

If a man drinks whisky he does not generally puke it over everybody; but the stinking human polecat of a tobacco user throws his dirty, poisonous exhalation from his diseased carcass over decent human people everywhere.

The railroads have caged the dirty beasts by themselves.

Cities and towns ought to have back alleys set apart and only allow these dirty human vermin to walk there, with a herald going before crying, "Unclean, unclean," so that every decent hog and dog could have a chance to get out of the way.

Whisky drinking is driven out of GOD'S professed church, and a man who would drink and defend whisky drinking in the church would be considered a very poor kind of a hypocrite, but "church members" and "preachers" and "D. D.'s" use the filthy weed *ad nauseum* and are the chief instruments the devil has to start the Sabbath school and church boys by their nefarious and detestable example on their downward career of debauchery. One such church member or preacher will do more to inoculate with the virus of hell than a half dozen saloon keepers that are caged in their kennels and cannot reach the decent boys. Only those who go to his cage can be poisoned by him; but these dirty wretches are foisted upon society; and their example, like the frogs and lice of Egypt, go everywhere spreading their infection by example of moral rottenness.

One-half of the tremens and devilishness laid at rum's door is directly caused by tobacco.

There is more poison in six hundred and fifty millions of tobacco than there is in nine hundred millions of whisky.

The dirty, hellish habit of using tobacco has more power over men than whisky. Men in nine cases out of ten get rid of whisky a long time before they get washed from this more subtle and unclean vice—slavery to nicotine in tobacco.

There is not a tobacco user on GOD'S footstool but will lie about it. He will swallow his filth and tell the lie he does not use it, when his whole dirty carcass is saturated with this Stygian stink of hell. And then he will invariably lie about the quantity, cost, and what he uses it for. We repeat that the tobacco user is living a false life. He will try to make out that he is clean and decent, and knows, down in his heart, that he is chained hand and foot to a low, degrading, vile habit.

We would call upon clear headed, clean, honest men and women to unite in an effort to have a law enacted in each state prohibiting the marriage of tobacco users. This will have to be done or additional hospitals for the insane will have to be erected. Also another law enacted to protect the general public from poisoned progenitors, poisoners of the atmosphere of our streets and public places.

We appeal to all who are made acquainted with the above facts to make it odious for any person to have the smell of tobacco on his breath, or to be seen using the accursed stuff.

It should be made a criminal offense for any human being under the influence of tobacco to beget children, or subject them to its use by setting the example.

Indeed, the production, manufacture and sale of tobacco should be made a crime equal to manslaughter, to protect and perfect our race.

The Tobacco Habit and Cure. There is no deadlier poison in nature than Nicotine. A drop or two of nicotine is sufficient to cause death. Like all poisons, it is highly stimulating for the instant, soon to be followed by its death-like effects. It is the peculiar poison which tobacco in any and all of its forms yields. The tobacco chewer, snuff taker, cigar smoker, and cigarette fiend, no matter what his or her reason be for indulgence in the weed, is simply administering poison to the vitals.

Some Good Reasons Why a Boy Should Not Use Tobacco.

1st. Cigarettes or tobacco in any form hinders the growth and injures the nerves and health.

2nd. Cigarettes foster the tobacco habit, and will make any boy a slave to it.

3rd. The cigarette habit does not help a boy in his life work, and will prevent him from obtaining a good position in business. No business man should and but few do hire a cigarette user.

4th. Most all reliable business establishments refuse to employ boys who smoke cigarettes.

5th. The following are among the poisons and drugs used in the manufacture of cigarettes: Arsenic, Creosote, Nicotine, Opium, Saltpetre, Tonga flavoring and Rum, all of which are harmful.

6th. Cigarette smoking makes a boy dull and stupid, impairs his memory and prevents his advance in school.

7th. Smoking creates an unnatural thirst, which will lead to drinking intoxicating liquors.

8th. Smoking is a selfish habit which may cause annoyance, discomfort and distress to others.

9th. Tobacco affects the eye, ear and nose, or sight, hearing and smelling, and also the heart.

The Use of Tobacco, Coffee, Tea, Etc.

Cigars and cigarettes of different brands are all "doped" in the preparation with various narcotic substances, such as morphine, caffeine, cocaine, henbane, etc., and should never be used by any clean person.

THE EFFECTS OF USE OF TOBACCO, MORPHINE, COCAINE AND OTHER NARCOTICS.

If a person has pain, it is because of the nerves crying for nerve food, or because people have taken into their system foreign substances which, coming against the nerves, cause pain. Another thing is the diseased condition, but generally people suffer with their nerves on account of foreign sub-

stances which cause the diseased condition. People when they have severe pain have only the one desire: and that is to stop the pain, which cannot be stopped until the offending substance is removed, or the nourishment which the food requires is supplied; therefore all the person can think of is to take a narcotic, such as morphine or cocaine, which only deadens the nerves so they do not "feel" the pain. In other words, the morphine or cocaine paralyzes the nerves so that they cannot convey the sensation of pain. People become addicted to the use of narcotics to keep from the feeling of pain. That is because the spirit in the narcotic has taken possession of the nerves and whenever there is a failure to supply the nerves with narcotic, they cry out with pain, and people are so foolish and weak that they give way to it and take more, and as long as they do take it, the more of the narcotic will they take. The best way for people to get rid of such a spirit is to resist it; for GOD says: "Resist the devil and he will flee from you." Again GOD says: "Give no place to the devil." That is a command that should be obeyed and unless the person who needs it does obey, he will become worse and worse and more and more subject to the devil and his evil spirits. Many people are so bound by the spirit in the drug or in coffee, tea, tobacco, wintergreen and other similar substances that it requires a great battle against the power of darkness to enable them to secure deliverance. People ignorant of the truth do not know that when they give way to take such things that they are feeding the devil and his demons.

The nicotine in tobacco only stimulates the brain of people and causes their brain and nervous system to be "whipped up" as an old horse attached to a buggy or wagon has to be whipped up by being slashed, sometimes at every step. Coffee has the same effect. Whiskey also has a similar effect; but tobacco having nicotine in it is a thousand times worse than alcohol, and is really doing more harm to people who use it than alcohol or any other thing except cocaine, which is the most injurious and depressing of all the narcotics.

A man intoxicated from having nicotine in tobacco filling his system, is not a suitable person for any woman to have as a husband. A child begotten under such influence is dwarfed from the time of conception and birth, in mind and body. Any woman or girl that receives advances from a man that uses tobacco is encouraging that man to persist in its use. A great many girls are innocently led into association with such men. At first the smell of the odor on the man is very obnoxious, but by constant association the poor girl gets to like it because she gets just so much nicotine in her system and is unmindful of the unpleasant odor. If they are determined to marry such a man, that is a very good way to get

used to their bad odor, but our advice to every woman is to avoid courtship with a tobacco user.

Infantile paralysis in children, besides a dwarfed brain and body, is caused by the use of tobacco by their fathers. Hardly a person who lives in a large town or city can avoid seeing examples of such terrible effects of the use of tobacco by the fathers of men and women. They are twisted up, dwarfed, drawn, with one hand turned over one way and the other another, and their limbs crooked, having shoe strings or pencils in their hands, selling them on the streets to make a living. Such people are always examples of the use of tobacco. At least one-third of all the men in asylums are there on account of the use of tobacco or liquor, and it will be observed that they are slaves to the use of the same drug or narcotic that their fathers were addicted to when they were begotten.

The man that discovered tobacco was a Frenchman by the name of Nicot. He brought seeds of the tobacco to France and raised some of it and gave it to boys and others whom he could influence to try it, and the result was that the spirit of nicotine in tobacco fastened itself upon those people and they had to have it or suffer from nervousness. The tobacco was then called Nico, but afterwards was given the name of "tobacco"; but the active principle in the weed was called "nicotine," which was certainly a mistake; they should have called it "Old Nick" because it was discovered and introduced by Nicot and he was the offspring of Old Nick, the devil.

Nicotine is one of the most virulent poisons which exists and every man or woman that uses it in any form; cigarettes, cigars, pipes, snuff or chewing, is under bondage to the devil. Just to think that one atom of nicotine put on the tongue of a cat will throw it into convulsions immediately and a mere taste of it will kill a guinea pig. Christian men and women ought to be united in making it odious and treating any person who uses the accursed stuff in that way and manner as one unworthy of association with ladies and gentlemen.

It is a terrible thing to go along the street and have the air polluted all around you by people walking in front or by the side of you on the pavements, and puffing their accursed impurities in the nostrils of a lady or gentleman. There should be a law preventing such. Then on street cars and in public places and even in hotels and restaurants, the air is generally thoroughly impregnated with the poison of nicotine, and the terrible odor is very disagreeable to a pure man or woman.

How wicked of a man to punish his wife, a pure, clean woman, by using such stuff as will make him stink. We must use plain terms. The enormity of the disgraceful use of tobacco should be properly estimated and acted upon by saying

or doing anything that is necessary to disparage and persuade by reason, or any other attitude.

We, ourselves (we are ashamed to acknowledge), used the accursed stuff for thirty-six years of our life. We were led to use it by a vagabond boy with whom we senselessly associated, who made us believe that we could not be a "man" and have courage unless we used tobacco. It made us very sick the first time we used it, but that boy twitted us and said that if we would use it again it would not make us sick, and that we would love it. That was the devil's talk and that vagabond boy was the emissary of the devil, as is every boy or man who will influence an innocent person to use that accursed stuff. We became a slave to it and after using it for the time mentioned we had what is called the "tobacco heart"; from that time to this, about thirty years, we have never used it. We found it very difficult to break loose from the habit, but having found out what caused us such great pain in the heart we determined to dispense with the use of it and we did. At first when we had a desire for tobacco we would take a piece of banana and eat it, then the old craving would come back and we would take some more banana. In about seven days we had the mastery over it. When all the nicotine was out of our body, strange to say, we could not even bear the smell of it because it would bring pain in our heart, and so it has continued all these thirty years. Under the influence of nicotine a person has exaggerated thoughts and purposes. It enlarges everything; it causes people to misrepresent; it causes most of those who use it to falsify and tell lies or "stretch the blanket." In our case it always made us go too fast. It caused us to have unclean thoughts, but since we gave it up everything looks different to us. While we were using it everything looked cloudy but we did not notice it, and did not know that everything did look so until the cloud was cleared up. Frequently we would feel as if we could fly, we were so light headed, especially after sucking the old pipe until we were filled with the spirit of nicotine. We would now urge upon the government of the United States and upon the people of every state to make laws prohibiting the production, manufacture and sale of whiskey and tobacco.

In prohibition states where the manufacture and sale of whiskey and intoxicants are prohibited, tobacco shops, drug, and other stores are selling the cousin to alcohol (nicotine in tobacco), which is a great deal worse even than alcoholic stimulants causing drunkenness. It is inconsistency that the worst should be kept and prohibit the use of the least harmful thing.

Many wives are continually abused and prostituted by

being forced by a husband debased by the use of tobacco, thereby making him brutal.

When a woman has a headache, she rushes to phenacetin, antipyrin, antifebrin, or a similar drug, and "dopes" herself. She could do nothing worse. No true Christian woman that knows CHRIST as Saviour and Healer will ever do such a foolish thing. She will go to GOD in the name of CHRIST and do and have done for her what GOD has provided by His minister—not a doctor, unless that doctor has been converted and accepted CHRIST as Healer Divine.

A man feels the result of overeating, or eating highly spiced food, or drinking too much, and he rushes to the drug counter. In a day or more he is down on his back; later he dies of heart failure, it may be. Of course it is heart failure, not caused by disease but by the drug or dope. The poor old heart couldn't stand the drug any longer; the stomach was ruined; the tissues were being undermined, all because of the drug habit. If people want to be well they should not rush to drugs. At best they give only temporary relief and by constant use they bring whoever uses them under bondage, necessitating them to keep on using drugs. Drugs do not build up. We appeal to people everywhere, change your diet, eat a great deal of pure, wholesome, saltless bread, or baked or mashed Irish potatoes, which have been made into cakes and browned in an oven. Abandon the quick lunch habit—it kills. Dispense with all pastry.

How to Control and Overcome Bad Habits.

We frequently meet with persons who have, and are conscious of having an inherited tendency to some mental or moral deformity, and who also have a desire to overcome such defect, and rise into better, higher, and more satisfactory conditions of life.

Where there exists any unhealthy bias, in any direction, the remedy suggested is: Take radical, positive action. Stop and resist even to the death, crying to God earnestly, in the all-powerful name of Jesus Christ, and refuse any longer to be under bondage.

Practice the opposite, keeping the opposite ever in mind, and never thinking of or following the habit desired to get rid of. This thought kept active while eating and for one hour after, will have a more potent effect on the system, mentally and physically, than all the rest of the time.

Therefore, if the habit, or vice, pertains to self-indulgence, or indulgence of a sensational nature, in whatever direction, the discrimination as to what kinds and quality of food taken has been used, persistently ejecting all articles of food which are intended merely for gratification of the taste, or, in other

words, studying and carrying out the rules of dietetics and hygiene, in the most rigid manner, will lay a foundation so deep and broad in the whole nature, that a habit and structure of harmonious self-control will develop into a most beneficial and healthy custom, with no longer any conscious violation of nature's law.

It requires a great deal of determination to be able to say NO and rigidly carry out rules which will overcome bad habits; such determination must be adhered to without deviation in order to accomplish the desired result.

Pay no attention to ridicule of friends, who object to a strenuous change, which is necessary to get rid of a habit, as such friends are the first to blame and ridicule people for vices and bad habits, when their object is to conquer.

SOME THINGS DESTRUCTIVE TO HEALTH

Mr. Thomas Nelson, in his book writes as follows on this subject: "There are three things that are more destructive to the body than is anything else and that doubtless cause more loss of health and life than pestilence and wars; and the friendly attitude taken by many people toward these murderers makes them all the more dangerous to the human race. These three enemies are alcohol, tobacco, and sexual vices. We will consider them separately, taking alcohol first.

THE EFFECTS OF ALCOHOL UPON THE BODY

"It is admitted by all writers on hygiene that alcohol can not be digested or assimilated by the human body; hence it is an entirely foreign substance—a poison, and not a food. Its effects upon the system are terrible. Statistics show that many die annually from alcoholism, or from taking into the system alcohol in the form of whiskey, beer, etc. This alone ought to teach us that it is dangerous to humanity in general. The fact that some drink, as they call it, moderately, all their lives and still live to a good old age, does not prove that alcoholic drinks are harmless, but rather proves that these persons have a very strong constitution—one able to stand more abuse than the constitutions of many of their fellow human beings. No one can use intoxicants without running the risk of becoming a drunkard, ruining his health, losing his mind, and finally losing his soul. Moreover, the example he sets for others may continue to ruin lives and homes while the world shall stand. The only safe way is to let it entirely alone and see that we are not the cause of any one going to a drunkard's grave.

"We will give some quotations on this subject from physiologies and other works, as these are so plain and numerous that we feel it will be better than to give our own words.

"Food gratifies hunger, and maintains the strength,

warmth, and vigor of the body. If alcohol is taken into the stomach, it passes directly into the blood, and is distributed throughout the body. It goes into the blood as alcohol. It is distributed as alcohol. It is finally cast out of the body as alcohol. It undergoes little or no change in the body. It does not appease hunger. It does not supply any lasting strength to the tissues. Food and alcohol are directly opposite in their action. It is a mistake to suppose that alcohol is a food.'

" 'The use of alcoholic liquors tends to inflame the delicate mucous membrane that lines the stomach. This membrane is marvelously full of tiny blood-vessels. Alcohol causes these capillaries to dilate so that they become engorged with blood. The alcohol also makes the gastric juices flow more rapidly. If these blood-vessels and glands are caused to act in this unnatural manner day after day, because of alcohol in the stomach, the result is inflammation of the lining membrane; the muscles of the stomach become weak, and ugly ulcers form on the inner wall of this important organ. Similar injury is produced in the liver and kidneys.'

" 'Beer, wine, and whiskey tend to injure the kidneys of habitual drinkers. The alcohol they contain dilates the delicate cells of the kidneys and it may even cause these parts to be destroyed.'—*Eclectic Guide to Health*.

" '1. Alcohol, when present in the blood causes fatty degeneration of the organs.

" '2. It dilates the blood-vessels, and increases the force and frequency of the heart, by its action on the nervous centers. It does not give additional strength, but merely enables a man to draw on his reserve energy. It may thus give assistance in a single effort, but not in prolonged exertion.

" '3. It has the same effect upon the action of the heart.

" '4. By dilating the vessels of the skin, alcohol warms the surface at the expense of the internal organs.

" '5. The symptoms of intoxication are due to paralysis of the nervous system. It is through paralysis of the medulla that alcohol usually causes death.

" '6. The apparent immunity possessed by drunken men from the usual effects of serious accident, is due to paralysis of the nervous mechanism through which a shock could be produced in a sober condition.

" 'A celebrated French physician, Dr. Everat, has furnished statistics showing that the mortality from this cause is annually 50,000 in England, 40,000 in Germany, 15,000 in Russia, 4,000 in Belgium, 3,000 in Spain and 15,000 in France. Notwithstanding the universality of this vice among nearly all classes of society, few persons are aware of how materially human life is abbreviated by the use of alcohol'—*Home and Health*,

HOW IT AFFECTS THE MIND

The effects of this poison on the mind are even worse than its effects on the body. It is one of the greatest causes of insanity. Any one who knows what drunkenness is can easily see the effect it has on the mind. Does it not cause temporary insanity, insomuch that the person under its influence is neither sober nor sensible? He does not have the right use of his mind. And consequently its continued use, will end in death, or produce *delirium tremens*, that most horrible of all mental delusions. These facts prove too plainly the awful effects of alcohol on the mental faculties. We will give some quotations showing its effects on the mind:

"Science has shown that alcohol has a special affinity for the brain. On its introduction into the system it rushes to that vital organ, and makes there its first and most powerful assault upon life. If the quantity is sufficient, it causes instant death.

"In common doses it produces disturbances ranging from trifling congestion to *delirium tremens*. It literally hardens the brain. A professor of surgery assured his class that he could tell the brain of a drunkard in the dark by passing the dissecting knife through it.

"An agent, classed by all toxicologists with deadly poison, that has an affinity for the brain so strong that it crowds not only the channels of the circulation, but the substance of the brain itself, can not fail to produce serious disturbances in the delicate organ of thought. And facts agree. Brain diseases, such as congestion, paralysis, apoplexy, epilepsy, and insanity are caused or aggravated by intoxicating drinks to a fearful extent."—*Home and Health*.

"Insanity is one of the most deplorable of human afflictions. It is now generally believed by physiologists that insanity is, in all cases, due to diseased condition of the nervous system. Because alcohol acts in all cases as a brain poison, its use tends to cause conditions favorable to insanity.

[This writer is in error here. Insanity is caused by the evil spirit in Alcohol, Nicotine and other nervines.]

"Intoxication itself is temporary insanity. It is not surprising that frequently repeated intoxication tends to produce confirmed mania.

"Statistics derived from various asylums, both in England and in the United States, show that the use of alcohol is one among the great causes of insanity.

"A committee in England extended their observations through sixteen years, and reached the conclusion that as many as sixty out of every hundred cases of insanity in that country, during the time of their investigation, were caused

by the use of alcohol. Doubtless one-half the cases of insanity in the United States, as well as in other countries, are due directly or indirectly to the use of alcohol and other narcotics.

"Dr. Yellowlees, Medical Superintendent of the Glamorgan County Asylum, England, says: 'With the single exception of hereditary predisposition, intemperance is, by far, the most fruitful of all the causes of brain disease, and even hereditary predisposition is often another name for prenatal intemperance. . . . It is surely within the truth to say that half the existing cases of insanity are due directly or indirectly to this social curse. . . . No vice is more hereditary than intemperance.'"—*Eclectic Guide to Health*.

OTHER EFFECTS

"When we take into consideration the relation of alcohol, or drunkennes, to misery and crime in every land and nation, surely it becomes appalling indeed. Especially is drunkenness the cause of unchastity and sexual vices—those things so ruinous to lives and homes. This is easily understood when we consider the effect of this fearful stimulant upon the nerves and the passions of humanity. The fact is, it sinks man to a depth of degradation that is far below that occupied by the beast, or perhaps we might better say, it places on a level with the demons of hell.

"The binding power of this habit is too well known to need much comment. It is a sad fact that drunkards lose their power of will so as to feel themselves unable to cease from the use of alcoholic drinks, though they know it is ruining not only their own lives, but also their homes and the happiness of all whom they love. And what causes this loss of will-power? The use of beverages containing alcohol. Let the poor drunkard's life, home, and grave stand as ghostly monuments before the eyes of all who dare tamper with this awful enemy to humanity, to give them a timely warning; and let the words of the wise sink deep into their ears—'Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it bitteth like a serpent, and stingeth like an adder.'"

TWO PRACTICES WHICH SHOULD BE CONDEMNED

"There is a practise today which should be condemned by all—that of physicians prescribing medicines containing alcohol. The foolish notion that the thing which kills a well man will cure a sick person is simply superstition. If alcohol is destructive to body and mind and is an entirely foreign sub-

stance to the human system, it will not cure, but only kill. Besides this, it has often been proved that men have been made drunkards, morphine eaters, opium-fiends, etc., by the use of medicines containing these pernicious elements. Many physicians recommend this destructive and dangerous practise, but not all of them do. Some years ago the following quotation, signed by three hundred leading physicians, is said to have appeared in London papers:

“‘As it is believed that the inconsiderate prescription of large quantities of alcoholic liquid by medical men for their patients has given rise, in many instances, to the formation of intemperate habits, the undersigned, while unable to abandon the use of alcohol in the treatment of certain cases of disease, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility.

“‘They believe that alcohol, in whatever form, should be prescribed with as much care as any powerful drug, and that the directions for its use should be so framed as not to be interpreted as a sanction for excess, or necessarily for continuance of its use when the occasion is past. They are also of opinion that many people immensely exaggerate the value of alcohol as an article of diet, and since no class of men see so much of its evil effects and possess such power to restrain its abuse, as members of their own profession, they hold that every medical practitioner is bound to exert his utmost influence to inculcate habits of great moderation in the use of alcoholic liquids.

“‘Being also firmly convinced that the great amount of drinking of alcoholic liquors among the working class of this country is one of the greatest evils of the day, destroying—more than anything else—the health, happiness, and welfare of those classes, and neutralizing, to a large extent, the great industrial prosperity which Providence has placed within the reach of this nation, the undersigned would gladly support any wise legislation which would tend to restrict, within proper limits, the use of alcoholic beverages, and gradually introduce habits of temperance.’

“‘Another common practice, the practice among many religious denominations of using for communion purposes wine containing alcohol, should also be condemned. Reformed drunkards have been known to get their final downfall from this very source (by the spirit in the alcohol seizing upon their spirits and enslaving them again). There can be no doubt that the wine used by Christ and his disciples was the unfermented juice of the grape, and none other should be used by people professing to be the followers of Christ. The only safe rule for those who have once been rescued from the jaws of the devouring monster alcoholism is to abstain entirely

from everything that contains alcohol in any degree; and we might add that this is the only absolute safety for every one."

THE EFFECTS OF TOBACCO ON DIFFERENT PARTS OF THE SYSTEM

"Tobacco, though not so harmful as alcohol, is nevertheless destructive to health. It is not a food, and is so far from finding congeniality with the system that the first attempt to use it is generally protested against with dizziness, sickness, and vomiting. Anything which is good for the body will not be received in such an unwelcome manner; hence these signs are nature's warnings for a man to let tobacco alone; and he is wise who heeds the warnings thus given. It is true that the system can become so accustomed to its use that it no longer protests against it, but even craves it, insomuch that the tobacco-slave will exclaim, 'I can't get along without it!' But this does not prove that it does him no harm nor that it agrees with the system, any more than the binding power of alcoholism proves that alcohol is good for the body. The fact that tobacco is almost, if not altogether, as binding when it has become a habit, as alcohol, makes it necessary to consider well whether it is wise or foolish, good or bad, to allow one's self to form a habit that thus binds or to continue under its binding power after once formed.

"We will notice some of its effects on body and mind. We can not name any good ones, for it certainly has none, as it is not a food, but a poison; but it has some very bad ones. It stands to reason that constant chewing, as is the case with tobacco-chewers, makes the saliva flow constantly. So the tobacco-chewer wastes his saliva upon a poisonous weed instead of making it serve its intended purpose—the digestion of food. This waste will finally exhaust the supply, for nature has made no provision for the use of tobacco. Having seen how necessary the saliva is to digestion, we can readily see that tobacco cuts off the **alpha** of the digestive alphabet. This is true not only of those who chew it, but also of those who smoke it, only in a lesser degree. The same objection can be applied to gum.

"But the evil of using tobacco does not stop here. Tobacco contains a poison of a very strong nature. This poison—**nicotine**—is very dangerous if taken into the stomach or into the blood."

FOODS CONTINUED.

Chapter XXI.

Chicken. Chicken may be classed with venison and mutton as a fiber-food. If young and carefully broiled it is a favorite dish of epicures, and is valuable as a children's food and as nutriment in sickness, when the nitrogenous element is required. Care should be exercised to select those that are healthy and in good condition, and they should not be kept until the slightest change occurs in the perfect freshness of the tissue. For invalids and young children the fat should be discarded. Four hours is necessary for the digestion of roasted or boiled (domestic) fowl.

Ducks are fine as food and should be eaten in the place of beef meat.

Dates. This fruit is the staple article of diet in Persia, Arabia and a portion of Africa. They contain $58\frac{1}{8}$ per cent of sugar, besides gum and other essential elements. Should be pulled apart with the fingers and thoroughly cleansed, and are a good substitute for citron in cooking. Cakes of dates pounded together so firmly as to be cut with a hatchet are the food of the African caravans on their journeys through the Sahara. In northern Africa roasted date-stones are used in the place of coffee. Dates will prevent fermentation, gas and eructations from the stomach. Every person is benefited by their use. They should be enjoyed every day by persons who are subject to eructations or belching of gas.

Dandelion is used to a considerable extent, both in Europe and the United States, for greens, and the blanched leaves for salads. Contains 13.22 per centum of salts (not salt) after water is deducted, 62.42 sugar starch, .12 iron, 1.40 sodium, 19.56 albuminoids, 1.13 manganese, 2.70 calcium, 5.42 potassium, 1.05 phosphorus, .29 sulphur, .94 silica, 4.80 oil.

Dill. The leaves and fruit are extensively used for flavoring pickles, sauces, etc., and contains 58.05 sugar starch, 21.53 albuminoids, 5.44 oil.

Endive. An annual or biennial plant, of the same genus with chicory, its blanched leaves being much used in salads and in soups.

Eggs. The white of egg is pure albumen. At a temperature of 160 it coagulates into a soft, tender, jelly-like pulp. At 200 it becomes close grained and tough. At 212, the boiling point of water, it is firm and solid. At 350 it becomes so te-

nacious that it becomes a valuable cement for marble, which shows the importance of cooking eggs at below the boiling point of water. The best way to cook eggs is to pour on them boiling water in a teacup by the side of a person's plate, at the breakfast table, and let it remain long enough (three minutes) to become as warm as it was when first laid by the hen; then break the shell at the larger end and sip the contents, or swallow it right down.

Pure albumen, which GOD has provided in the white of the egg, is absolutely necessary for the proper amount of life and strength of both the male and female, especially for their reproductive powers.

Albumen must be taken into the stomach unchanged in order to enter into the blood of man. On entering the stomach, pure albumen is instantly changed into **albuminose** or fluidized as water. Then it passes through the absorbants in the walls of the stomach, and quickly enters into the blood as water does. If albumen is cooked it is hardened and made indigestible. It is passed through the stomach and intestines as useless excrement and blocks the bowels, producing constipation and irregular movement of the bowels. Our advice to every person is never to cook an egg except for the yolk.

The yolk cooked is digestible while the white is not when cooked. The yolk of an egg is the only food having the same amount of lime as milk and should, therefore, be given to children when milk is not procurable, or cannot be digested. The yolk has almost all the elements of food in it, and unless taken raw (warmed to animal heat in boiling water) it should be hard boiled. The hard white of the egg should be thrown away as useless, and the yolk eaten with unsalted butter.

When a child or invalid will vomit up everything taken into the stomach, a hard boiled egg (cooked for twenty minutes) with the yolk grated or mashed, to which has been added a little cream or saltless butter, and that dissolved in warm water and given to the child in the nursing bottle, or to a grown person, direct, will not cause nausea or be vomited, in nine times out of ten.

GOD has provided the eggshell for the egg to keep it from the oxygen of the air. A packing is in each of the pores which will not let any oxygen get into the egg, and just as soon as it is exposed to the air it changes. Eggs should not be mixed with anything. Some people beat the egg. The oxygen changes it and the good parts are spoiled. Let it have the natural taste. The white is pure albumen and your system needs it. **There are a great many childless people because they do not have sufficient albumin in their bodies.** Persons who do not have sufficient albumen in their system to support their generative faculties are **barren and childless.**

To test the freshness of an egg, set it in a mixture of one ounce of salt to nine of water. A fresh egg will just sink in it; a stale one will float.

Artificial eggs are said to be manufactured in New Jersey and Connecticut, having chemically the same properties, but, of course, lacking in the important element of vitality.

Fish is an invaluable food when properly proportioned with other food substances. It should be taken either from the sea, or from deep water. Fishes absorb the qualities of the element in which they live to such an extent that trout caught in mountain brooks seem like a different species of fish than those taken in the mud ponds or rivers, where they are sometimes reared. Fish abound in phosphorus and other elements of food and should be used when fresh, three times per week, or every other day, instead of meat.

WHEAT FLOUR.

The best flour has a slight tinge of yellow, and should not be lumpy or gritty. When compressed in the hands, it should hold together and show the prints of the fingers well. When thrown against the wall some of it should stick. Good flour makes an elastic dough and can be drawn out long without breaking. One-seventh of a barrel of flour is consumed by the yeast in raising the bread. There are two kinds of flour, bread and pastry flour. Bread flour contains more gluten than pastry. Good flour should make a yellow-white instead of a snow-white colored bread, with a nutty, sweet flavor. Flour should never contain less than eight per cent. of gluten, and good flour has fourteen.

Graham flour, as ordinarily made, is from inferior and often refuse wheat, and its excess of grit so rasps the delicate lining of the digestive tract that much nutriment is borne off with the waste. The bowels are loosened by it on account of nature sending fluids to the intestines to wash out an irritating substance. It is a mistaken idea about the habitual use of graham or whole wheat bread or bran bread to prevent constipation. The use of such substances only tend to wear out the bowels.

Farina is meal or flour or any kind of grain, sometimes mixed with potato-flour and tapioca.

Fruits stimulate and encourage the natural process by which several good results are brought about in the stomach and bowels. We eat fruit in the evening before retiring.

Under the category of laxatives, oranges, figs, tamarinds, prunes, mulberries, dates, nectarines and plums may be included; pomegranates, cranberries, blackberries, sumach berries, dewberries, raspberries, quinces, pears, wild cherries and medlars are astringent; grapes, peaches, strawberries, black currants, and melon seeds are diuretics; gooseberries, red

and white currants, pumpkins and melons are refrigerants, and lemons, limes and apples are refrigerants and stomach sedatives. Pomegranates are very astringent and are, if their use is persisted in, injurious.

Fruits should be eaten alone, or with stale bread and water, unless they are made to constitute an important part of each meal.

All fruits may be taken uncooked if the system can assimilate them. When no great hunger is felt at a meal, a little juicy fruit (baked or raw apples, green grapes, or tomatoes are the safest) may be taken. Too much dried fruit will produce sores and pimples. If the sores appear with a watery exudation, too much acid is taken. If irritation is felt, or skin eruption appears, either chocolate, cocoa, or too much cream is taken. Should constipation occur, less nut cream and more juicy fruit should be taken. If the bowels are too relaxed, less fruit and more fresh milk is needed. Boiled milk is best in such cases with unsalted crackers.

At each meal some acid or sub-acid fruit should be taken, and at each noonday or evening meal lettuce should be taken because of its richness in sodium. All waste matter should be avoided.

The better the quality of the fruits and nuts taken, the better the results in health, work, thoughts, clearness of mind and keenness of perception.

Fresh, juicy, uncooked fruits, such as apples, pears, grapes, berries and oranges rejuvenate and revivify, and at the same time supply the liquids required by a well-sustained body. Orange and lemon juice mixed to suit the taste, without sugar or water, will be found very nourishing and stimulating for thin, pale-faced persons.

Figs are nourishing, but the skin is indigestible. They are too rich for feeble digestive organs. Green figs are excellent food. Dried figs contain brain (nerve) and muscle food, heat and waste.

Figs are often prepared by pouring boiling water on them (preferably distilled or filtered rain, or other soft, pure water) and allowing them to stand for some twenty-four hours; or they may be put into cold milk and allowed to remain over the fire until brought to a boil, then set aside, and they will be found fully softened in five or ten minutes. Many people to whom figs and milk cooked together are distasteful relish cold milk with figs. In such cases it is very desirable that the figs be softened by proper soaking, and then eaten with the milk as preferred. Figs contain 2.95 per centum of total salts, .04 iron, .77 sodium, .27 manganese, .56 calcium, 84 potassium, .04 phosphorus, .19 sulphur, .16 silicon, 1.50 protein, .30 oil and acid, 17.93 sugar and starch.

Filberts. Contain 15.6 protein, 65.3 oil and 2.4 ash or salts. Only robust people can digest these nuts. They are too heavy for weaklings or young children.

Hazelnuts are very nourishing. If not kiln-dried they lose their agreeable flavor unless kept in air-tight vessels.

Goosefoot, White (*Chenopodium*) is sometimes used as a substitute for spinach. It contains 62.29 sugar starch, 19.25 albuminoids, 3.17 oil, and is very good for occasional use.

Grapes. Are refreshing, wholesome and nutritious. Eaten freely are slightly diuretic. This delicacy contains 2.30 per centum of total salts, .01 iron, .03 sodium, .11 manganese, .26 calcium, 1.29 potassium, .36 phosphorus, .14 sulphur, .06 silecia, 1.30 protein, 1.60 oil and acid, 18.30 sugar and starch. Grapes are excellent food for night work, assuming that substantial food has been taken during the day. Green grapes are blood purifying, but of little food value. Blue grapes are "filling" but bad for the liver. (Reject pip and skins.)

Grapefruit. This fruit should be used in place of lemonade. It is a very good food unless picked green to ripen in transit. It is a mongrel fruit. Is a valuable dessert fruit of the genus citrus. It is also called pomelo, being a variety of Shaddock.

"Grapenuts." We would warn people against the use of so-called "grapenuts." There is no such thing as "grapenut." There was a man who made a large fortune by mixing wheat bran with common cheap molasses, baking it until it is hard and dry, then grinding and packing it in packages which are sold for fifteen cents a pound, while it is really worth about one cent per pound to feed to hogs in slop. It is not fit for human beings to eat. It is no more nor less than robbery, and the person who habitually uses the stuff will, in the end, injure the mucous membrane of the bowels, by keeping up a constant drain to wash away the irritating substances which are found in wheat bran. Wheat bran is not fit for any person to eat habitually; it acts in the place of castor-oil and laxative medicines as a remedy for constipation. Do not purchase it. Do not use it.

Groundnut, Peanut or Guber Pea. The term Peanut is variously employed to denote the seed of the peanut (*Arachis hypogaea*) and the tubers of certain umbelliferous plants, especially *Apios tuberosa*, also called earthnut. It contains 24.5 per cent. protein, .50 oil, 1.8 ash or salts. It is a nutrient of great value when eaten freshly roasted when hot.

Peanut Butter. One of the best uses of the Peanut is to make it into peanut butter and use it by spreading it over bread as cream butter is used. This valuable article of food is made by taking (say) five pounds of freshly roasted peanuts (the Virginia peanut is the best) and after

hulling them, grind them as fine as possible in a Universal meat cutter (which is sold with nut grinder) and mix with one pint of heated pure olive oil and one pound of unsalted butter. Nothing will nourish and give strength to the human body more than peanut butter so made.

Game consists of wild animals and fowls as distinguished from tame. The flesh has generally more flavor than that of the tame animal or fowl. Indeed, it has a peculiar flavor which renders it particularly appetizing to the convalescent and gratifying to the epicure. Birds are especially rich in phosphate salts, therefore, particularly appropriate to the exhaustion of disease. Those with white flesh should be well cooked, the dark flesh rare.

Goose. The goose was probably among the first of the domesticated birds. Giblets is the name given to the gizzard, legs and head of the goose. Goose-ham is considered a delicacy, and the liver has been esteemed a favorite ever since the time of Rome. It is superior to the meat beef.

Gooseberries, unripe, make excellent tarts and pies, and ripe, make good jams and preserves.

Gums have the same composition as starch, but have no nutritive value.

Hares and Rabbits are specially prohibited as a food. GOD also forbids the use of swine's flesh and any person who uses either violates GOD'S word and brings upon him the curse of God.

Horseradish roots are remarkable for their pungency, owing to a volatile oil of powerful odor very similar to, if not identical with oil of mustard. The roots are grated down and mixed with salads, or used with roast beef, their stimulating property promoting digestion. They are also anti-scorbutic, that is, prevent and cure scurvy. Contains 6.44 per centum of salts after water is deducted, 80.47 sugar starch, .12 iron, .26 sodium, 11.58 protein, .19 manganese, .53 calcium, 1.94 potassium, .50 phosphorus, 1.98 sulphur, .82 silicon, .35 oil. Moderation should be used. Gluttons eat too much of everything.

Hams of oxen and sheep, preserved by wood smoke, contain pyroligneous acid, and are much esteemed as an article of diet. Hams of swine are not fit for food, and any person who does eat anything forbidden by God will have to suffer sooner or later.

Herring is the most important of all fish as a fish product. They have enormous fecundity, more than sixty thousand eggs having been counted in the roe of a single female. They are cured in Scotland, according to the instructions laid down by the fishery board. All salt should be thoroughly soaked out.

Haddock much resembles the cod. Is out of season in

March and April, and is finest from October to January. Some people are sickened by eating this fish. Only strong and robust people should eat haddock.

Halibut is one of the largest kind of flat fish. It is much esteemed as a food. It is indeed one of the best fish for food. Every family should have at least one meal of halibut each week.

Hog Meat. See Swine's Flesh.

Honey owes its sweetness to its glucose or grape sugar and requires one less process of digestion than cane sugar, because the cane sugar must be transformed into glucose before the system can appropriate it. Taken in moderate quantity, it is nutritive and laxative. Sometimes it is poisonous, on account of the bees extracting it from the **azalea pontica**, also from the **datura stramonium**, gelsemium and other fragrant and nutritious flowers. Its adulterants consist mainly of artificial glucose.

Substitutes or fictitious honeys are made of cane sugar and peppermint. Even the comb is imitated, filled and capped so adroitly that apparently good comb-honey is often bought, when in reality it is entirely manufactured without the agency of bees. Counterfeits should not be used, even for food or drink.

Honey is apt to ferment in warm weather.

Extracted honey is obtained by shaving off the caps of the cone and revolving the cone in a basket so that the honey is thrown out. Strained honey is obtained by mashing up the cones used in the breeding apartments containing honey, dead bees, bee bread (mainly the pollen of plants), and catching what passes through the cloth.

The strained honey of commerce is glucose, with just enough honey to flavor it, and will not granulate.

Consumers may be sure of a good article by buying the granulated and liquefying it by placing it for a few moments in a jar of warm water.

Any fruit may be preserved with honey by putting the fruit first into the can, then pouring honey over it, and sealing air-tight. When the honey is poured from the fruit it will have the flavor and appearance of jelly, making a delicious dessert.

As a food, honey warms the system, arouses nervous energy, and gives vigor to all the vital functions, provided cane sugar is not used at the same time.

When Rumelius Protio, at over one hundred years of age, was presented to the Emperor Augustus, on account of his marvelous health and strength, the secret of his spirits and strength was requested by the Emperor. His answer was: "Interus melle; exterus oleo" (internally through honey, externally through oil).

Kohlrabi. Its uses are similar to those of the turnip. In quality it more nearly resembles the Swedish than the common turnip. In America it has not become widely popular. It contains 8.11 per centum of salts after water is deducted, 56.69 sugar starch, .24 iron, .53 sodium, 33.75 protein, .55 manganese, .88 calcium, 2.84 potassium, 1.76 phosphorus, .71 sulphur, .20 silicon, 1.45 oil.

Leeks are plants allied to the onion but with no proper bulb at the root; they are bleached by burying in earth. They are much used for culinary purposes, being much milder than the onion. Contains 12.36 per centum of salts after water is deducted, 55.98 sugar starch, .94 iron, 1.75 sodium, 26.09 protein, .36 manganese, 1.28 calcium, 3.79 potassium, 2.04 phosphorus, .91 sulphur, .91 silicon, 5.57 oil. Leeks, if white and of little smell, are good and digestible.

Lettuce is cooling, digestible and mildly soporific. Contains 17.40 per centum of sodium after water is deducted, 54.12 sugar starch, .91 iron, 23.43 protein, 2.56 calcium, 1.60 phosphorus, .66 sulphur, 1.41 silica, and 5.05 oil.

Lentils. An annual leguminous plant. Unlike the pea and bean, the lentil is eaten only when fully ripe. It is one of the most ancient of food plants, probably one of the first to be brought under cultivation by man. It has been cultivated since early times in Asia, and in the Mediterranean countries. It is probable the reddish Egyptian lentil was the "red pottage" of Esau. The lentil, according to analysis, is one of the most nutritious of all the legumes, but its flavor is pronounced and to some persons not so agreeable as the pea or bean. It is generally used for soup or puree. Its seeds have the following composition percentage. 3.03 per centum of salts after water is deducted, .07 iron, .44 sodium, .08 manganese, .21 calcium, 1.15 potassium, 1.20 phosphorus, 1.09 oil. It certainly does abound in sodium, hence it is one of the nutrients for the bowels.

Limes are a good substitute for the lemon, and by many are considered more agreeable.

Lobsters are crustaceans much esteemed for the table. The best season is from October to the beginning of May. The Norway Lobster is considered by some the most delicate of all crustaceans. Lobster salad is much esteemed as a luxury, but rarely agrees with delicate stomachs.

We regard the lobster as one of the best nutriments for nervo-bilious temperaments. We will give our personal experience. We are a native of Kentucky, born in 1836. From the age of maturity in 1855 we never weighed more than 109. That was our weight in winter, but in July and August we never weighed more than 97 pounds. We always had a craving for something we could never find. Sometimes our crav-

ing was intense. We always had an acute smell, but never smelt anything that we craved, neither did we ever taste anything that would satisfy our craving, until after the close of the war we went to New York in response to the call of the telegraph authorities for us to go there in May, 1865, to operate the telegraph line and send press reports for the New England newspapers. While there Charley Taylor, the night chief, invited us to visit himself and wife and take dinner with them one Sunday afternoon. At that dinner Mrs. Taylor had provided some lobster salad and offered us some; but we had seen the ugly and dangerous looking lobsters in restaurants and their appearance was such we were prejudiced against them, so we refused, but she insisted that we should at least taste the salad because prepared especially for us. And so we did and to our delight there was the very thing we had always craved. We thought it was the sweetest and most delicious morsel of food we ever tasted in our life. We then ate as much as our stomach would hold with the other good food supplied for us. The next day we ordered some lobster meat at the restaurant and ate a half lobster and the next day a whole one. It satisfied our cravings and our system. We felt just splendid. Occasionally after that we had a lobster. In twenty days we had gained fifteen pounds and kept on increasing until we weighed one hundred and thirty-two pounds.

Many people crave and have an appetite for things their body needs but cannot get them. The result is weakness and loss of flesh. We commend the lobster especially to nervous or bilious people and to all who like that kind of meat.

Lemons are too acid to be eaten alone. Their use is beneficial to acid constitutions, especially in rheumatics. They are much employed to make cooling drinks in fevers and biliousness, and in warm weather are delightful as a lemonade beverage. "Grapefruit" is the equivalent of lemonade.

Lemon juice is also cooling, but if too much is taken, it impoverishes the blood and makes people thin. It should be taken sparingly by thin people. Stout, red-faced people may freely indulge in lemon juice and lemonade. Lemon juice is a soft solvent. It contains more spirited properties beyond those of any fruit or vegetable in common use, on such persons, but not on lean people. The use of lemon juice is very beneficial to those who have leprosy, syphilis, scrofula, cancer, erysipelas, carbuncles, boils or tumors. Lemon juice dissolved and applied upon hardened substances in the body, such as tumors, carbuncles, gallstones, chalky deposits in the joints of the hands, etc., is very effective in softening those parts.

Lemon juice promotes digestion to some extent. Lemon juice may be used in the place of salt, on meat, fish or vege-

tables. It gives the food a different taste; that is, it disguises the natural taste of the food, which is all that salt does, but does not injure as salt does.

Macaroni was, originally, lumps of cheese and paste squeezed into balls, but is now a peculiar mixture of wheat with the largest percentage of gluten. The finest macaroni is the whitest in color; such does not burst in boiling. Vermicelli and other Italian pastes are really different forms of macaroni. It is largely consumed in Italy and exported to all parts of the world, though in this country there is now being manufactured a large amount for home consumption. Macaroni, uncooked, has the following composition: Water 10.3, protein 13.4, fat .09, carbohydrates 74.1, ash 1.3 per cent. It has much the same digestibility and serves the same purpose in the diet as bread.

Meats. In broiling, in order to retain the juices of the meat, the steak should be placed close to the coals long enough for the albumen to harden on the surface, then cooked more slowly. So in boiling meat, if the whole substance of the meat is desired to be retained it should be plunged into boiling water, but if soup or broth is required, it should be put in cold water and cut in small pieces, and cooked gradually. Baked meats retain more of the volatile aroma and unctuous juices than roast meats, and for this reason are less likely to be borne by weak stomachs.

Cold meat infusions made from minced meat with half its weight of water, and allowed to stand for two hours, and then pressed through a cloth, were found, on analysis, to contain over four per cent of dry albumin. This amount of protein is equivalent to that contained in cow's milk.

Meat Powder is made by cutting boiled meat into little pieces and drying thoroughly, then grinding as fine as possible in a meat or nut grinder. Such meat should be put into boiling water to boil. Meat powder equals five times its weight of raw meat, as it contains 13 to 14 per cent of nitrogen. Salted meats and fish are unsuited to the human body. Meat powder is of special value to the aged, to children who need this kind of nutriment, and to all who, for any reason, are unable to thoroughly masticate the fiber. It may be spread on bread and butter.

Cold Storage Meat. We give warning that it is injurious to use cold-storage meat of any kind. We know that fresh meat is not obtained in cities, because the cattle are brought to the market and sold to the slaughter houses, and the carcasses put in cold-storage. There it remains for months, and sometimes for a year or more, and then is sold in the shambles. People who use cold storage meat are subject to

boils and carbuncles. **Do not buy cold storage meat.** Eat duck and goose meat instead.

Farmers do not, frequently, kill their own cattle, but they generally kill their hogs and use swine's flesh. When a person eats hog to any extent, the nature of the hog is personified in the life of the individual. All over the United States we find men and women, yes and many children, who have the hog nature to a great extent. The bodies of some people are made up of hog to such an extent that they might be called two-legged hogs. Those who do use hog meat violate and ignore God's or nature's laws, as recorded in Leviticus II. The result is sooner or later the diseases and torments which always either attend or follow.

Melons are rich and refreshing, but often disagree with delicate stomachs. They are one of the most healthful of foods if properly adjusted to other foods.

Muskmelon is so called from its peculiar aromatic flavor. It contains .60 protein, .05 oil and acid, 9.25 sugar and starch.

Milk. One quart should weigh two pounds and two and one-fourth ounces. Its specific gravity should be at 60 degrees from 1.026 to 1.030. Fifteen grains bicarbonate of soda will prevent it from souring and make it more digestible. Taken into the system with rice pudding (unsalted) will prevent biliousness or indigestion, as the lime in the rice prevents troubles which come from drinking milk at meals. Skim milk often agrees when whole milk cannot be taken. Hot milk will often be borne by the stomach better than cold. Warm milk fresh from the cow is best for invalids. The chief reason why milk disagrees with so many is because they eat so much force-foods at the same time. Milk should take a subordinate place in the diet of the child when weaned, and in the diet of persons of poor blood.

When milk diet is used some carbonaceous food should be added, such as bread, rice or sugar, because non-nitrogenous elements are deficient in milk. Hot, not boiled milk, is an excellent lunch between meals.

Milk drank warm and fresh from the cow agrees sometimes when it cannot be taken in any other way. About two and a half pints a day are necessary in order to get the fiber foods. This requires considerable excess of oxygen and yields a large excess of energy.

Skimmed Milk contains nearly all of the proteins, sugar and salts of whole milk, and may be used as an article of food with great advantage and entire safety before it sours.

Buttermilk has the nitrogenous, sugary and saline constituents of milk, but with less fat. It is very nourishing and slightly stimulating to the liver and kidneys.

Sterilized milk is safest when boiled twenty to thirty

minutes, which destroys nearly all of the micro-organisms that may be present. If taken without cooking care should be used as to its cleanliness.

Milk for Infant Feeding. It is often claimed if milk be peptonized it becomes a proper infant food, but this meets with a very serious drawback, especially in hot weather. Pepsin is a product of the hog's stomach and is not fit for a hog to eat. Much of the milk received in tenement houses during the summer is unsuitable for the nursery, and such milk if peptonized, or in whatever form treated, remains unsuitable. But milk from healthy cows and obtained under proper conditions, is, nevertheless, likely to undergo chemical changes, which impair its quality and render it less suitable for infant feeding, by the length of time which elapses between the milking and the reception of the milk by the consumer. We have seen milk apparently good at first, but not cooled immediately after the milking, as it should have been, by being surrounded by ice or running water, develop in eight hours a poison (**tyrotoxicon**) through the agency of the animal and atmospheric heat, so that it produced symptoms like those of cholera infantum in those who partook of it at Long Branch. What then must be the quality of much of the carelessly managed milk which reaches the city and is served to families twenty-four hours after the milking, and how many cases of cholera infantum are produced by it when the cause seemed mysterious and obscure.

Milk should be sipped and not drunk, unless it is buttermilk. People can drink a whole glassful of buttermilk at one draught, but sweet milk is different; for the natural condition of the stomach is acrid and milk is soured and clabbered just as soon as it enters the stomach and if it is drunk it causes a great ball to form in the stomach which is digested very slowly and causes a heavy feeling.

Condensed Milk is all right to cook with, but we do not advise any person to drink it from the can without diluting it. Milk is best and most healthful when it is taken fresh from the cow.

When an individual lives on milk alone for a considerable period, the waste varies from five to nine per cent., according to his digestive powers.

Milk Adulterants. Milk is usually adulterated by the removal of cream, or the addition of water. A mixture of salt, saltpeter, saleratus, a trace of caustic soda, and a large quantity of sugar is largely used on the Pacific Coast as a milk adulterant. Chalk, salt, gum, dextrine, ultramarine and cerebral matter are used for the same purpose. In one year recently seventy-three persons were poisoned at hotels, in Long

Branch, by the use of milk that had been canned while warm and carried several miles in the hot sun.

Mutton ranks as a food with venison. The thick tough membrane, just inside of the outer skin, should be removed before cooking, else its peculiar, disagreeable woolly flavor will be imparted to the meat. Mutton broth is particularly beneficial to weak stomachs and bowels. It takes three hours to digest broiled or boiled fresh mutton.

Mushrooms are almost as nitrogenous as meat. They are used for ketchup, also dried and powdered and added to sauces and stews. Poisonous mushrooms can be distinguished from the edible by the membranous ring which in the edible is near the top, and in the poisonous near the bottom; also by the white color of the gills, the warts on the upper surface of the pileus, and the powerful odor of the poisonous.

Medicine destroys more lives than disease and should not be taken. A person sick with fever sends for the doctor and he reduces the fever and extends it; that is, never having been taught by his preceptors and college professors that the fever is caused by too much carbon in the system, and that the carbon is destroyed by letting it burn, the doctor tries to smother the destructive conflagration going on; therefore the fire is checked and carbon allowed to smolder, and the patient kept sick for weeks and frequently dies. GOD has provided the way for His children to do, and we have an example in the case of the mother of Peter's wife, as recorded in Matthew 8:15, which tells us how she got up and served dinner, after JESUS touched her hand and rebuked the fever. It is a spiritual evil thing that causes the fever.

Mackerel is highly esteemed as a table fish, but care should be taken to get them quite fresh, as they change very rapidly.

Nuts are especially valuable to vegetarians in winter, as their oily substance furnishes a large amount of fat food. They contain more elements of nourishment than butter and meat combined and are not uncleanly and cannot be adulterated. Nitrogen is obtained in nuts and is absolutely necessary for the muscles and strength of the body. When people are weak it is because they do not have enough nitrogen. The nerves of many people fail because they have no strength, therefore people should eat nuts every day in order that the muscles may have plenty of nitrogen. There should be nuts on the table every day for dinner.

Nectarines. A smooth skinned variety of the peach. Contain .60 protein, 15.90 sugar and starch. They are very nice for a little change in the way of variety.

Olives, gathered before quite ripe, steeped in lime water and pickled, are much enjoyed by those who have learned to relish them both as appetizers and promoters of digestion.

But a person in perfect health does not need any relishes or appetizers. With these and many other articles thus designated, their effect depends largely upon other things eaten with them, that the assumed effects must not be depended upon in any general way. Another thing: Only salt users can have such a perverted taste as to crave the briny olive.

Dried olives are used as food in the south of Europe. The Spanish olive is considered the best, but do not pickle or salt them.

Olive Oil is the most digestible of fats and should be pale, clear and free from rancid odor and without flavor. Olive oil is adulterated with cottonseed oil, poppy oil and sometimes the essence of lard. Very few brands or firm-names are any longer a guarantee of purity. Over 2,000,000 gallons of cottonseed oil are exported to Marseilles from the United States every year, more than half of which is used to adulterate olive oil and returned to the United States under a heavy duty, to be sold as pure olive oil.

Onions. In Spain and Portugal a raw onion is often eaten like an apple, and with a piece of bread forms the dinner of the working man. But the Spanish, like the Bermuda, onion is not strongly offensive in the breath of those who eat them as is the case when those cultivated in the United States are eaten. Onions contain a large proportion of fiber-food as well as sugar and an acrid volatile, sulphurous oil which is largely dissipated by boiling. The Spanish or Bermuda onions are considered the best. They promote digestion under the right conditions, but are not tolerated by some weaker stomachs. They strengthen and make more active the secreting organs, hence are very wholesome to those who can use them. The onion contains 77.91 sugar starch, 15.79 protein, 7.02 oil.

Oysters are very nutritious and easily digested when not overcooked. They should not be cooked until they shrivel. Indeed they are better eaten raw than cooked. The oyster can sometimes be tolerated (especially raw) when all other solid food is rejected. Oysters are very fine and are good to eat raw or very slightly cooked as a stew. They are not "scavengers of the sea" as a number of "wiseacres" have declared. The oysters used in commerce are cultivated in colonies or "beds" far away as possible from sewage or filthy locations; but there are careless and indifferent people who gather the "wild" oysters and sell them at a low price.

Do not, under any circumstances, buy cheap or stale oysters such as are peddled around or sold in "Cheap-John" filthy shops. Have the best or none. The best oysters are those which are classified as "counts." They are fresh and fine. The "Selects" or "Mediums" are next. They are smaller in size but good as any. The "Standard" is the brand

of the smallest in size and used mostly for soups or stews. Much depends upon the matter of purchasing oysters from a dealer who has a good trade and sells out daily and has a fresh supply every day. Never purchase oysters in a small place where even the small quantity of oysters purchased are not sold but held over and become stale. Even when oysters are purchased and it is found they are stale throw them away. Don't use them.

Oranges. The fruit of the *citrus aurantium* and other species or varieties to which we refer. Besides the orange in its many varieties, the genus *citrus* includes the lemon, lime, citron, bergamot, and shaddock. They are grateful and refreshing. Choose those that are firm and not soft, heavy, thin-skinned, and with the greenish calyx still attached. Refuse and do not use oranges pulled green to ripen en route. An embargo should be placed upon that kind of fruit being offered for sale, for it is unhealthful. The richest oranges are the russet-skinned. Oranges are an excellent cooling food, and should be furnished to children and invalids.

The orange contains .82 protein, .20 oil and acid, 11.43 sugar starch. It is one of the best of all fruits, if they are fresh and not pulled green. In Chicago we get the Florida orange which has been picked ripe.

Oatmeal, being almost as hearty as meat, requires strong digestion. Oatmeal adulterants are barley, flour and rubble, that is, the integuments of barley. The best of all oatmeal is the Scotch brand, which is perfectly clean of chaff and dirt. Refuse the cheap stuff being palmed off on unsuspecting people.

The Potato is the principal staple food in the United States, next to bread. This vegetable is also one of the best. We personally esteem the baked potato. If boiled, it should be with the skins on, because when peeled the salts waste to the extent of 14 per cent, while unpeeled only 3 per cent are lost. They are very nutritious roasted, and generally agree better with weak digestions thus prepared. When a young man fifty to sixty years ago, we did love to eat potatoes roasted in hot ashes. They should be large, firm, not frosted nor growing, and when cooked they should be mealy. The very best white or Irish potatoes are grown in Ireland, and in the states of Maine, eastern Pennsylvania, Nebraska, Colorado and Idaho. Three hours and thirty minutes is required to digest Irish boiled potatoes; two hours and thirty minutes Irish roasted potatoes; two hours and thirty minutes for Irish baked potatoes. The potato contains 4.59 per centum of salts after water is deducted, 83.81 sugar starch, .05 iron, .14 sodium, 10.14 protein, .22 manganese, .12 calcium, 2.75 potassium, .77 phosphorus, .29 sulphur, .09 silicon, .46 oil.

Sweet Potatoes were among the presents Columbus took to Isabella on his return from the new world, and it is believed this is the potato of Shakespeare and other early English authors, and that it was known in Europe before the introduction of the white potato. Several plants related to the sweet potato have in their roots a purgative resin, similar to that of jalap, but this in the sweet potato is replaced by sugar and starch, though there appears to be a trace of the principle, as many people are unable to eat them on account of the purging they produce. In this country they are used as a vegetable to be eaten with meats, while in Mexico, the proportion of sugar in the root is much larger, and they are regarded rather as a sweet-meat. Persons in the north estimate the sweet potato, as they do the common one, by the amount of starch, as indicated by its mealiness, while in southern climates the amount of sugar is the chief consideration; those which contain much sugar are never light and starchy, but, being always moist and "soggy" when cooked, would be considered by most persons in the north as unfit to eat. The best sweet potato grows in New Jersey and next best in Georgia.

Pumpkins. In many countries the pumpkin forms the principal part of the food of the poorer class, and even of the wealthy. Pumpkins sometimes grow to reach seventy pounds in weight. The squash is nearly allied to the pumpkin. The pumpkin is apt to disagree with weak digestion. It contains .22 iron, 1.79 sodium, .29 manganese, .65 calcium, 1.65 potassium, 2.79 phosphorus, .20 sulphur, .62 silicon.

Parsnips were held in high esteem by the Romans, who boiled and ate them with honey; the leaves were eaten to promote digestion. They contain 24.48 protein, and 4.81 oil.

Parsley is cultivated in most gardens for its aromatic leaves, which are used in seasoning soups and various dishes, also for garnishing; the rich green color of the leaves and their elegantly divided and crisped foliage making it superior to all other plants for this use. Hamburg parsley is a large rooted variety, cultivated in the same manner as carrots; its roots are used to flavor soups and stews, or are cooked separately, like parsnips. Parsley has long been used medicinally, and at one time remarkable powers were attributed to it; the root is now occasionally employed as a diuretic. Its odor has a remarkable power in neutralizing or masking other odors; it is often chewed after eating onions, and is said to render even the odor of garlic imperceptible.

Pineapples, while unfit for invalids, are one of the most delicate and richly flavored fruits. The best varieties are among the most delicious dessert fruits. They are wholesome in moderate quantities, but in excess are apt to produce bowel

trouble. Contains .40 protein, .30 oil and acid, 9.70 sugar and starch. It is also one of our best foods.

Peaches are a very pleasant and refreshing fruit. When perfectly ripe and sound they can be used by nearly all invalids. If not ripe, too much carbonaceous matter is taken at the same time. Evaporated, they almost equal the flavor of the undried fruit. They are a delicious food to mix with the sweet dried fruits and cereals of the fruit and vegetable diet. If peaches are not picked green and sent to the market in that condition to ripen, they are one of the best fruits we have. We advise people not to eat peaches that have been pulled green and shipped to ripen on the way to market. We most heartily condemn the method of pulling green peaches, so much in vogue in California, and bringing them to the Eastern states. They are not edible and are injurious to the mucous membrane of any person who will eat them, and if persisted in will cause indigestion, disease and suffering. Peaches contain 1.90 per centum of total salts, .02 iron, .16 sodium, .10 manganese, .15 calcium, 1.04 potassium, .29 phosphorus, .11 sulphur, .03 silicon, .50 protein, .10 oil and acids, 14.80 sugar and starch.

Pears are more digestible than apples, but more likely to derange the bowels. There are many coarse, woody varieties which are usually eaten cooked, but their real value is not increased by cooking. There are over one thousand varieties existing. With peaches, plums and grapes, they make a breakfast fit for a king. Pears contain 2.56 per centum of total salts, .03 iron, .22 sodium, .13 manganese, .20 calcium, 1.40 potassium, .39 phosphorus, .14 sulphur, .06 silicon, .80 protein, .70 oil and acids, 31.50 sugar and starch.

Prunes are dried from a certain variety of plums. They contain rich nerve (brain) food. They supply heat and waste, but are not muscle feeding. Contain 3.77 per centum of total salts, .09 iron, .34 sodium, .13 manganese, .43 calcium, 1.83 potassium, .60 phosphorus, .18 sulphur, .15 silica, .70 protein, .10 oil and acids, 14.50 sugar and starch.

Plums are very much like cherries, but sometimes astringent. They are collected in considerable quantities for making preserves. The uses of the plum are for dessert, for preserving, and for drying to make prunes.

The Persimmon, or Virginia Date-plum, is not palatable until touched by frost, and is then sweet and astringent, and is much enjoyed by persons accustomed to its flavor. It contains .80 protein, .70 oil and acids, 31.50 sugar starch.

Peas, like beans, are very rich in nitrogen; so much so, that during the Franco-Prussian War of 1870, the chief food of the German army was erbswurst—pea meal and bacon fat, pressed into skins and boiled, which enabled them to endure

great fatigue. (We do not recommend bacon even for soldiers and pugilists.) Peas should not be eaten freely with meat or eggs, but as a vegetable substitute for them, and when constituting a considerable part of the diet, fats made of pure olive oil, unsalted butter and suet should be added. In Europe they are much used ground into meal, in soup made from split peas and roasted. Stewed while green they form a nutritious vegetable food.

Pickles are made of a variety of green fruits and vegetables. They would not be allowed in a strictly hygienic diet. Those cured in manufactured vinegar should be avoided, and the acetate of copper should be suspected if they have been prepared or kept in copper vessels. Colored pickles should also be rejected.

Peanuts. Every person should eat nuts at the midday or evening meal. Peanuts have the most nitrogen in them, and they are as good almost as any. Virginia peanuts are the best and should always be eaten freshly roasted.

Peanut-Butter is one of the best food-elements to eat. We eat it nearly every day, and it has no salt in it because it is made especially for people who do not eat salt. It is made in the following manner:

Purchase raw Virginia peanuts, and after roasting them remove the shells and grind them as fine as possible in a Universal meat chopper No. 2, which has a special device for grinding nuts, then to five pounds of ground peanuts add half pint of olive oil and half pound of unsalted melted butter, and mix thoroughly. We use peanut-butter on saltless crackers, at noon, nearly every day.

Pecans are the best of all nuts, but they can only be used between the time they are brought into the market in November or the first of December, and the next July. They are not good between June and November.

Pepper and Other Condiments. Pepper is not like salt, a mineral substance; it is a vegetable poison. Flies will not touch it, neither will they eat salt. Black pepper, if taken on an empty stomach in the moderate quantity of a teaspoonful, will either be promptly ejected or it will cause a great disturbance in the stomach and bowels, and also will affect the heart's action after it enters into the circulation.

It is in no sense a food, but in every sense a stimulant, which is but another name for a substance non-usable by the vital organs, and, therefore, to be thrown out of the vital domain.

It is called **Piper nigrum** by chemists. Its use causes white canker sores on the tongue, gums, and in the throat, and produces a disease of the mucous membrane called **stomatitis**.

Red or black pepper is a prolific cause, as are all stimulants, of enlargement of the blood-vessels, and ultimately of disease of the heart. Its immediate effect upon the tongue, throat, stomach and bowels is to create increased action, not only of the capillaries, causing temporary congestion and even inflammation of the mucous surfaces, but also of the organs which secrete the digestive fluids. Its ultimate effect is to weaken and deaden these organs, by repeated stimulation to abnormal action. It also impairs or destroys the nerves which aid in the process of digestion. When these are weakened by stimulants, the functions themselves are necessarily impaired, and confirmed dyspepsia, with its attendant train of bad symptoms, brings up the rear.

It is needless to say that ginger, spices, nutmeg, cinnamon and all condiments, however much they vary in quality, are stimulating to a greater or less degree, and must be put into the list of "things forbidden," in hygienic dietary. The habit, every year increasing, of using spices and condiments in almost every article of food, and in such large quantities, cannot be too severely condemned. The end must be hopeless indigestion, with prostration of the nerves which supply the digestive organs, and detriment or ruin to the entire system.

In the language of Sylvester Graham, "The stern truth is, that no purely stimulating substance of any kind can be habitually used by man without injury to the whole nature."

Nor does Dr. Graham stand alone in his views on the subject. Pereirs says: "The relish for flavoring or seasoning ingredients manifested by almost every person, would lead us to suppose that these substances serve some useful purpose beyond that of merely gratifying the palate. At present, however, we have no evidence that they do. The volatile oil they contain is absorbed and then thrown out of the system, still possessing its characteristic odor."

Dr. Beaumont is essentially of the same opinion. He remarks: "Condiments, particularly those of a spicy kind, are non-essential to the process of digestion in a healthy state of the system. They afford no nutrition. Though they may assist the action of a debilitated stomach for a time, their continual use never fails to produce an indirect debility of that organ. They affect it as alcohol and other stimulants do—the present relief afforded, is at the expense of future suffering."

In doing away with spices and condiments, we must also dispense with pickles; there is nothing in a pickle to redeem it from hopeless condemnation. The spices in it are bad, the vinegar is a seething mass of rottenness, full of animalculae and the poor little innocent cucumber or other vegetable, if

it had very little "character" in the beginning, must now fall into the ranks of the "totally depraved."

White pepper is simply the black divested of its outer coat, and is very often adulterated with cracker dust, yellow corn, cayenne and charcoal. Adulterants for red pepper are wheat flour and colored earths.

To Quench Thirst. On account of there being twenty-eight per cent. of sodium in the raw tomato before the skin is removed (sodium on account of its nature to coalesce with oxygen and by it be changed into salt), the use of tomatoes (also potatoes) will be found the best of all things to satisfy the craving caused by the use of common table salt, after a person has been bound by that taste and desire all their life.

Raspberries are much like huckleberries in chemical constituents and food values. The red berry is far superior to the black. There is nothing better than an occasional dish of red raspberries and cream for breakfast after the strawberry season.

Raisins, the dried fruit of sweet grapes, contain more sugar and less acid than grapes undried; they are more nutritious, but less cooling. Muscatels are best, because dried on the vine. Raisins are especially valuable in the fruit and nut diet, but not very digestible or desirable in ordinary diets consisting so largely of cane sugar. The skins and seeds should not be eaten. Contain 2.60 protein, 3.30 oil and acid, 76.10 sugar starch. They are stimulating in proportion to their quality.

Rhubarb. It is now cultivated in gardens solely for its acid petioles or leaf stalks, which are used as a substitute for fruit. Coming early in the spring, at a season when fruit is scarce, the leaf stalks are in great demand. The rapidly growing stalks contain but little woody fibre, and cook readily to a pulp which, with sugar, is used for pies, tarts and other culinary preparations. Their acidity is due in part to oxalic, but more largely to malic acid, both acids being in combination with potash as acid salts. It disagrees with some, but its large consumption would indicate that it is not especially deleterious. Contains 71.86 sugar starch, 10.59 protein, and 5.00 oil.

Rice is the starch food of one-third of the human race. It should be thoroughly cooked and eaten with some fat or albumens, or both. It is easily digested. Contains 1.37 per centum total salts, .02 iron, .06 sodium, .15 manganese, 1.05 calcium, .33 potassium, .71 phosphorus, .007 sulphur, .04 silica, 7.6 proteid, .9 oil, 67.4 starch, 1.5 cellulose, 1.2 ash. People should eat plenty of rice. It is a food for the bones or skeleton of the body. A little raw carrot grated over rice will make it very

delicious; otherwise, the rice has very little taste to it; yet, it is needful for the bones, cartilages, teeth and nails.

Rice Jelly is rice boiled five or six hours, then cooled and the water strained off. The jelly should be eaten in warm milk.

Radishes are to be regarded as a condiment rather than a nutritious food; possess a highly pungent principle which contains nitrogen and often sulphur, and are regarded as possessing anti-scorbutic properties.

Shortening. We use a very good shortening in our HOMES which is made as follows: Ten pounds of rendered beef suet; one pound of unsalted butter; one pint of pure olive oil. All should be mixed while in a liquid state and mixed thoroughly. Difficulty and failure will be experienced if the kidney-fat of the beef is used for making shortening. A lady complained to us that it was always hard and would not get soft, and on inquiry, we found she was using the kidney suet, which was the cause of it being hard. Always use the outside fat of the beef and that difficulty will be obviated.

Spinach was not known to the ancients and was a novelty in Europe in the 16th century. It is a wholesome food and acts as a laxative. It is very rich in sodium, containing 25 per centum. It is one of the best foods for the support of the mucous membrane.

Starch is useful to form fat and force and should always be cooked, else the envelopes of the granules will prevent digestion. Corn starch is too heavy for the invalid.

Swine's Flesh. By reading the eleventh chapter of Leviticus you will see what the LORD says in regard to the use of swine's flesh. Just so sure as people use swine's flesh, just so sure will they have the results as declared in GOD'S WORD.

We meet with many persons who are half made up of swine's flesh, eaten as food. Whenever such a person is met, the nature of the hog shows itself to a noticeable extent in his life and manner; hence, it is, in proportion to the amount of swine's flesh taken into the system of any person, just so much of that body is hog. When a person has a larger quantity of swine's flesh transferred to the body than from other sources, the nature of the hog to swill is the leading characteristic. Such persons will drink all kinds of swill and slop. The same thing will cause people to desire foreign matter, just like the hog does, when it roots in the ground to get worms, poisonous bugs and reptiles. It is only the nasty, decayed matter that a hog will eat naturally, and if the poisons they root for and eat naturally remained in their bodies, they could not live very long, and they would have sores, ulcers, cancers and scrofula on their limbs and joints. Nature

has provided for the hog by inserting between the two horny excrescences, forming the front feet, an orifice large enough to admit of the insertion of a knitting-needle, and sometimes on the sides of the horny excrescences, just below the knee, in the forelegs of the hog, thus making it possible for the hog to expel the poisons it eats through these orifices.

When farmers want to fatten hogs for the market, they sometimes put them on dry ground, where there is no slop, swill, or dirty, filthy water to wallow in; the result being the orifices which exude the poisons from the system of the hog become closed by the dried dirt filling them, and the hog dies of so-called "hog-cholera;" whereas, if the farmer would provide a place for the hog to wallow, the orifices would not become closed and the hog would live on and get fat.

Persons who eat hog eat the poison in the hog, and when their system gets too full of the poison the only way for it to be expelled is for nature to open an ulcer, or orifice on the side of the leg; hence it is that those who eat swine's flesh generally have sores below the knee, on or about the calf of the leg.

One reason why people are fond of hog meat is that they have a depraved taste, which is caused by taking other foreign substances into the system, such as coffee, tea, cocoa, chocolate, salt, pepper and other foreign matters, and, in such cases, each one of those unnatural and unnecessary things in the system will weaken the body and make it susceptible to disease, whereas, if they had no foreign substance in their system, nature would be strong enough to resist all disease and sickness.

GOD has given human beings brains, and if their brains are kept pure, they have pure minds. Why not keep them pure? How is it that they are impure? We answer, because their mind and intellect are enclosed in the brain, and the brain is made of the same substances the body is: the devil with all his demons permeates the atmosphere around this earth, and when GOD formed man out of the dust of the earth, He formed him out of the devil's territory. Man is, therefore, subject to the devil in his body, and if man actuated by the spirit that GOD breathed into his nostrils when he was born, does not resist the devil, he will be overcome and made to suffer.

Whenever children have **adenoids** or **tonsilitis**, it is a sure sign they have been eating swine's flesh. The lard of hogs will nearly always cause children to have adenoids. It is very singular, and without thinking, it would seem very strange, but by reading the eleventh chapter of Leviticus and seeing what GOD says, we believe that such is the case. Indeed, any foreign substance taken into the system causes irregular-

ity and inflammation of the mucous membrane, especially where it is taken into the air passages.

Parents yield to the influences of doctors and teachers, who are mislead in this matter and ignorant of physiology, and have their children operated upon by surgeons for the removal of adenoids and tonsils. But whenever a tonsil is removed, it is certain that it will not be very long before the child will have adenoids, and likewise when adenoids are removed from the nasal organ, there is sure to be a congestion of the tonsils. Both of these conditions are produced by a spiritual condition brought about by the use of swine's flesh. The only way to get rid of these things is to quit the use of swine's flesh and the products of the swine, and take the case to GOD, and have a minister of CHRIST pray for and command that in the child which causes the adenoids and tonsilitis to depart, and they will be healed.

When JESUS was here on earth, parents took their children to Him, and He took them in His arms and healed them, so it is in the original Scriptures, but man has changed that, and it now reads that "JESUS blessed them." GOD has provided that His Ministers, when parents shall accept CHRIST fully as their Saviour and Healer, shall do as CHRIST did and take little children in their arms and heal them.

Sago is a force-food prepared from the pitch of the sago-palm. It contains a variety of starch which must be soaked one or two hours before using, and possesses the ordinary qualities of starch-foods.

Sea Weeds are richer in nitrogen than oatmeal or corn. Steep in water to remove salt, then, if bitter, add a little carbonate of soda and stew in water or milk until tender.

Soups, generally esteemed so healthful at the beginning of a meal, should not be taken then, unless time be given for the absorption of the fluid before partaking of solids. It takes four hours to digest boiled soup of beef, vegetables and bread; four hours and fifteen minutes to digest boiled soup of marrow bones; three hours to digest boiled bean soup; three hours and thirty minutes for boiled mutton soup, and one hour and thirty minutes for barley soup.

Syrup is uncrystallized sugar solution drained from raw and refined sugars, called treacle and molasses. Golden syrup is drained from refined sugar, reboiled and filtered through animal charcoal, and is a laxative if freely used. Maple syrup is from the sugar maple. Much of the maple syrup on the market has very little, and much of it, no maple whatever in its composition, the maple flavor being given by extract of hickory bark, sometimes called "mapleine." As a rule the

stronger the statement of purity is on the label, the more reason there is to believe it is adulterated.

Strawberries are the perfection of all berries. GOD never made a berry superior to the strawberry. GOD could have made a better berry, but He did not. There is doubtless a reason beyond the mere gustatory pleasure in the association of strawberries and cream, and it is probably in the fact that they are so largely composed of nitrogenous elements and entirely destitute of fats; but it is a mistake to eat them with ice cream, as the intense cold operates as an anesthetic upon the nerves of taste and robs the eater of a large amount of pleasure, besides chilling the stomach below the immediately digesting point. The strawberry contains 90.4 per cent. water, 1.0 per cent. protein, .6 fat, 7.4 per cent. carbohydrates.

The tomato is a plant of the **solanacea** or night-shade family, cultivated for its fruit. It is one of the very best vegetables on account of it being so rich in **sodium**, which is the main support and nutrient of the mucous membrane of the whole alimentary canal. The old English writers call the fruit the "love apple." The tomato is used in a variety of ways, being eaten raw as a salad, stewed, baked, broiled, and as an ingredient of soups, stews and sauces; it is used to make a popular ketchup, and is pickled and preserved in various ways.

Canned tomatoes have salt in them unless they are put in hot water when being packed, without breaking their skins. Alexander H. Kerr & Company of Sand Springs, Oklahoma, manufactures a glass jar that will hold whole tomatoes and is the best jar that can be obtained for preserving tomatoes or fruit. We recommend very highly this useful invention of Mr. Kerr's, which gives perfect satisfaction, and is absolutely air-tight by the pressure of air. The "Kerr Economy Jar" is the name.

The first time we ever saw a tomato was when we were about eight years old. They were then called "love apples" and the idea generally prevailed up to seventy years ago that they were poisonous. Our grandmother told us not to touch those "love apples in the garden," as they were poisonous. It has only been during our lifetime that tomatoes were found to be one of the very best foods that GOD has provided in furnishing sodium to support the mucous membrane. It is false that they are poisonous, or that they have calomel in them. It is also an erroneous idea that they are contraindicated in persons who have cancer. They do not produce nor feed cancer.

We are very fond of tomatoes, but will not eat them if they have been exposed to the air, because the **sodium** in them,

when exposed to oxygen in the air, is turned to salt, and that poisons our system. The way to eat the tomato is to quarter and quickly remove the skin of the part to be used and eat it as quickly as possible, so that it will not be exposed to the atmosphere. Tomatoes with the skin removed should not be exposed to the air unless well covered and protected.

Indeed, their natural coating should not be removed until they are ready to be eaten and then they should be eaten as soon as possible, else they will be salty. Tomatoes of a fresh quality, not scalded, are excellent for those who are subject to rheumatism or gout.

Turnips or Rutabaga. The turnip is composed of 90% hydrogen or water, 6% of iron, and 4% of potash. The young leaves are good for greens, especially those of the Swedish kind or rutabaga. The strong flavor and woody fiber of the rutabaga do not agree with delicate stomachs.

Venison, the flesh of the deer, is less nutritious than beef, but more easily digested, therefore it is very good food for the convalescent or debilitated and anaemic. When kept for a proper length of time, it is said to be the most easily digested of all meats; but the meat when it becomes tender is exceedingly objectionable, because the tenderness is really the result of the first stages of decomposition.

Vinegar. Is the product of acetous fermentation of a saccharine material. Cider vinegar is the only kind in general use. Chemical or that manufactured from beech bark is injurious. One part in 5,000 delays salivary digestion more than seven times of pure cider vinegar. One part in 500 absolutely prevents it, yet it is useful in moderate quantities in some cases of biliary difficulty.

Distilled vinegar is simply acetic acid distilled from wood and diluted with five times its volume of water. This contains five per cent. of acetic acid, and is called proof vinegar and is much used by pickle manufacturers. Adulterants consist of burnt sugar and sulphuric acid.

Vinegar is all right if it is pure apple cider vinegar. Do not purchase any chemical vinegar, or vinegar that is made from beech bark, such as is usually sold in the market. Be sure you have pure apple cider vinegar. Vinegar is all right to be used on beets and cabbage, if it is not manufactured vinegar.

No one will ever have smallpox if they will take a towel saturated with pure apple cider vinegar and hang it in the room. The smallpox spirit, or germ, cannot live where apple cider vinegar is penetrating the atmosphere. As a physician, we have gone through three epidemics of smallpox and have treated many cases. We always protected ourself by saturat-

ing a handkerchief with vinegar, and frequently rubbing the lips with it. Even if the smallpox is next door, no person will ever take it if they use vinegar as directed. And, in this same connection, we will say, the contagion of diphtheria may be prevented by saturating a cloth with strong ammonia or hartshorn and sprinkling it over the carpet or floor of living-room, or saturate a towel and hang it up in the room. The vapor from it will destroy the contagion, or germs, which cause diphtheria. When in the practice of medicine we used to direct, in cases of diphtheria, that the patient should place ammonia in some water and gargle the throat with it. The ammonia quickly destroys the diphtheritic contagion.

Water is composed of one part oxygen to two parts of hydrogen. It was only about a century ago its component parts became known. By the action of an intense heat or by an electric current it is resolved into its constituents and yields one volume of oxygen gas and two volumes of hydrogen gas; or, as the former has sixteen times the density of the latter, eight parts by weight of oxygen to one of hydrogen. These two gases, when mingled in these proportions unite with explosive violence by the contact of flame and reproduce water, the union being attended with great elevation of temperature.

Absolutely pure water at ordinary temperature is devoid of taste and smell. It is transparent and nearly colorless; but when viewed in mass is found to possess a faint blue color. At the temperature of 32 degrees liquid water under the ordinary conditions of pressure becomes changed into ice with considerable increase of volume. The expansion of nearly one-eleventh which takes place in the freezing of water suffices to break very strong vessels. In a zinc pipe, furnishing water for use in households, the metal, by the great power produced in freezing, expands and bursts the pipe making it necessary to employ a plumber. Water boils at a temperature of 212 degrees and is changed into steam.

Water is seven hundred and seventy times heavier than atmospheric air. Of all liquids water is the most powerful and general solvent, and on this important property its use depends. Without water the processes of animal and vegetable life would come to a stand.

The surface of this earth is covered by two-thirds of ocean water to an average depth of twelve thousand five hundred feet. This water, however, is far from pure since it holds in solution nearly three and one-half per cent of its weight of saline matter, about three-fourths of which is common salt.

For the use of human beings, next to rain water, the purest natural water is that of mountain lakes, fed from melting snow, and resting on crystalline and impermeable rocks.

Rivers in uninhabited regions, running over similar rocks, are also very nearly pure, sometimes leaving not more than two or three grains of foreign matter to the gallon when evaporated to dryness. Rivers, on the other hand, which run over calcareous and soft shaly and clayey rocks always contain a considerable amount of impurities. From fifteen to twenty grains to the gallon is not an uncommon amount under such conditions.

Pure water, such as that of mountain lakes and rivers running over crystalline rocks, is called "soft" water. Water containing more than eight or ten grains of calcareous matter to the gallon is called "hard."

The foreign matter in soft water is partly organic and partly mineral; in the latter a little silica is always present, as well as salts of potash, sodium, lime and magnesia. The impurities of hard water are varied in character, but carbonate of lime generally predominates. The mineral impurities of water are deleterious to health.

The contamination of water by organic matter (such as sewage and the like) is a matter of great importance and often of great danger. Dead organic matter is rapidly oxidized by exposure to the air in flowing water, and ceases to be dangerous to health. The living organisms with which water is sometimes contaminated, in receiving the sewage of towns, or in other ways, are sometimes the germs of deadly disease and appear to possess a large amount of vitality, so that they can be conveyed for long distances without becoming disorganized, as is the case with dead organic matter.

We warn everyone against the use of drinking water from any of the chain of lakes along the northern frontier of the United States. It is all about the same and has a poisonous substance in it, and the lives of many persons are endangered by its use. Nearly every person using the waters from any of these lakes are subject to rheumatic troubles and kidney disorders. The foreign substance in the lake water as in many waters taken from large rivers, causes enlargement of the joints, by the deposit made. Indeed, when any person drinks water that has any foreign substances in it which the kidneys cannot expel, the foreign substances so taken into the system will be deposited in some part of the body, to the injury of the individual.

We are very cautious to use nothing but the purest water, and we advise every person who can do so to secure water from some mountain spring, or from some section of the country where there is no limestone.

The rivers and springs of northwestern Wisconsin furnish the best drinking water. For many years, we in Chicago, have used Chippewa water. It was formerly brought to Chi-

cago by the carload and distributed to the people of the city who were able to purchase it, but for the past two years it could not be obtained in that way, hence it is we have had considerable trouble in securing suitable drinking water. The people living in the cities, bordering on the Great Lakes, are subject to diseases which are caused by the water from this chain of lakes. Our homes are provided with the purest and best spring water.

The Gentry Homes at Chicago, Pittsburgh and Laconia.

We are very glad, at last to have a line of three Homes where there is absolutely pure water and air. The Chicago Gentry Home, the first of these Homes, is located at 2245 Fremont street, in ten minutes walk from Lincoln Park, Chicago, Illinois. The second, the Pittsburgh Gentry Home, located a few minutes walk from Woodville station, on the Washington Pike, five and one-half miles from city line of Pittsburgh, Pa., and the third on Vue de l'Eau Hill in Laconia, New Hampshire, in full view of the White Mountains, one hundred miles from Boston, Mass., to each of which people in need of rest, healing, salvation, health, and instruction, advice, council and ministry may come and remain as long as necessary. In these Homes only pure water and food, with modern conveniences, at a reasonable price for board and room. At these homes there is nothing permitted to pollute the atmosphere, or any foreign substance used, and where there is no tobacco, alcoholic drinks, or narcotics allowed, nor anything else that will harm or injure any person, young or old.

Water is hard when it contains carbonate of lime in solution. It is six degrees hard when a gallon consumes as much soap before making a lather as will combine with six grains of carbonate of lime, and so on. Water is unfit to drink if it contains more than one-tenth of a grain of iron or copper to the gallon, or a very much less quantity of lead. Deep well and deep spring waters are the best. Water in which ice is melted is unwholesome. It is better to fill bottles with water that has been boiled and then cool by contact with ice. Cold water should not be taken with meals. A gill of cold water has been known to cause the temperature of the stomach to fall from 100 degrees F. to 70 degrees F., and it was more than a half an hour recovering the heat it had lost.

You must not use too much water for it will make you stout. A person using a large amount of water on a warm day gets to sweating and overworks the kidneys. We should be moderate in all things. If you drink water with or before your food, you have a full feeling in the stomach after you are through eating. You should not drink cold water before eating because it reduces the temperature and retards diges-

tion, and you should not take cold water for a half hour after eating for the same reason.

You cannot digest the food in the stomach without saliva, so whenever you get thirsty and you think you should have water, put some in your mouth and let it absorb, and when it is warm spit it out. If you masticate your food thoroughly you will not need so much water to wash it down. The saliva secretion from the glands in and around the mouth is absolutely necessary for digestion of food in the stomach, and unless secretions from the mouth are mixed thoroughly with the food, digestion is not perfect.

Professionals and scientific students know very well, as a truth, that less than one-quarter of the human body is composed of solid matter, and more than three-quarters is composed of fluid, hydrogen and oxygen. Many persons conclude from this that, in order to comply with the laws of health, we should imbibe a certain quantity of either coffee, tea, cocoa, beer, or other alcoholic drinks, etc., to make up for the needed fluid which is daily excreted by the kidneys, lungs, and pores of the skin, but such conclusion is erroneous.

Many people drink, not because they are thirsty, but simply because they see someone else drinking, and they assume it is the right thing to do. Besides this, there are physicians who are not very well informed in regard to this matter. When a person is very thirsty they need water to drink, but they should have pure water, and not that polluted fluid which is supplied in nearly all the large cities. These waters contain a greater or less degree of organic impurities and are, probably, the most potent means of conveying infection and disease of all kinds. The very substances used to "settle" the water are injurious to the human system. Thousands of people die on account of drinking such water continually.

The use of impure water tends to produce disease and premature old age. When a person drinks too much water, the kidneys are overworked, and there is pain in the back, and when there are impurities in the water, such as foreign matter, the skin is affected with eczema or some eruption.

Distilled water is insipid because it is "dead," there is no life in it. We advise against the use of distilled water.

Every person, when possible, should have pure spring water. There are, usually, in all larger towns and cities, business houses which furnish pure spring water in large bottles, or demijohns, at a reasonable price.

Many persons believe that without the ordinary drink of some beverage, they would become shriveled up, wrinkled and thin. This is a false idea. Nature calls for pure water by giving a thirst, but persons with the faculty of thinking, should know that it is injurious to overwork their kidneys by

drinking too much. When there is an unnatural thirst, do not satisfy it by drinking water, but take a mouthful of cold water and hold it in the mouth until it is warm, then spit it out.

Nature will absorb all that is required, for the sense of thirst is always located in the palate.

More about Mineral Water. Mineral waters which are so often prescribed for rheumatism, gout and pain in the muscles of the body, only add to the mass of foreign or unsound elements, which the system is unable to expel, and their presence in the system will cause rheumatism and pain. Mineral elements like table salt, iron and phosphate cannot be assimilated by the human body only as GOD has provided them in the food we eat, which grows out of the ground. If the system is too weak to expel foreign matters, they produce ill-looks, disease and premature death. Sufferers from kidney trouble will improve by abstaining from ordinary drinks of all kinds, thereby less work is thrown on the kidneys. Acids are not usually relished by this kind of people and they could, therefore, take just a little lemon juice to assist the digestion of other foods. Orange and lemon juice mixed without sugar or water will be found very stimulating and nourishing for thin and palefaced people.

There may be temporary relief in drinking mineral water, but sooner or later ill health is sure to follow when the elements taken into the body are not suited for its needs.

Walnuts. Walnuts were cultivated by the Romans in the reign of Tiberius. An excellent pickle and a kind of ketchup are made from the unripe fruit. Ripe, it is one of the best of foods, wholesome and nutritious. Nut-oil is used as a common article of food in some parts of Europe. Black walnuts are much inferior to the common walnuts. Walnuts contain nerve (brain) and muscle food, also heat and waste.

It should be distinctly understood that the properties of these specified foods will have the stated effects only when combined and proportioned to suit the individual needs.

EPITOME ON DIET

If people persist in eating one thing all the time, the blood becomes stagnant, especially if the thing taken into the system contains much sugar. People say they have "a sweet tooth" and believe that they were born to have a sweet time in life, but they should remember that they must not have too much sweet in their food. We know an incident of such a case. There was a man in Montreal, Canada, who lived to be 22 years of age, and during the whole of his life he had taken no nourishment but milk and sugar. When a child, he was given a milk and sugar diet and this he continued up to the time of his death. He died from Bright's disease which was

caused by the sugar diet. He used three pints of milk and one pound of sugar every day. No person who does not know the constituents of the human body can realize that such a one-sided diet could not rebuild the proper tissues in the body each day. That young man received far too much sugar. It was claimed that he died of croup, but the truth is he died of Bright's disease. There is such a thing as going to extremes; either too many varieties of food or too few to suit the special requirements of each individual. All human beings are of the same build, yet no two exactly alike. Each person differs from another as vastly as does the blackberry from the strawberry or the huckleberry. Each person should be led by "instinct," (see article on another page on "instinct") or appetite. GOD has provided an appetite for any certain thing needed by the body, by giving the individual an appetite for the ingredient which is especially needed to rebuild the tissue or support other tissues in the body.

The greatest flesh eaters are the English and Americans. Next to them come the Australians. Americans eat five billion pounds of beef, four billion pounds of pork and one billion pounds of mutton every year, averaging more than the average weight of a man of 147 pounds of meat to each person. And the very fact that Americans and English have more doctors than any other people on the face of the globe, is self-evident that eaters of too much meat have more sickness and suffer more than those who do not eat so much. In regard to this matter, we would say that no person should eat meat more than two or three times each week and then for the special purpose of getting that particular ingredient which cannot be found in any other food. That element is aluminum which is absolutely necessary for the support of the membrane of the brain and of the arteries and veins and also of the lining or casing of the brain and heart. Beef and deer are the only animals which eat clay which yields aluminum.

We would especially advise every intelligent human being who desires perfect health to obey GOD'S Word which forbids the use of swine's flesh. The Jews are a long-lived race. The longest by one-third of any race, and we have never seen a drunken Jew and seldom a Jew kills himself. They know how to diet and leave the hog alone into which CHRIST sent the demons out of the insane man and every hog became immediately as crazy as the man was and each of them ran into the sea and was drowned.

A man once asked a butcher, while looking at his meat: "Is this meat diseased?"

The butcher replied: "No, man, it is worse; it is dead!"

People are right when they refuse to eat the liver of any animal because the excretions from the liver purify the blood

and all manner of disease is absorbed into the liver and naturally is put off, as offal and other unclean substances, such as are thrown into the sewers of the town or city. Yet when an animal is killed the action of the life in that animal ceases to throw off the deathly corrupt substances which should be expelled from the liver, and that is the diseased matter which causes people to have typhoid fever and other diseases.

The strongest animals in the world live on a vegetarian diet. The lion is not the strongest of animals, altho one of the most ferocious. The horse, the elephant, antelope, reindeer and the moose are among the strongest animals and they are vegetarians.

The Irishman is strong and witty. The Irishman also lives longer than any other race as a general rule.

Dr. Johnson, speaking to a Scotchman, said: "You Scotchmen eat oats and in England we feed oats to our horses."

The Scotchman answered: "That is the reason why you have such fine horses in England, and in Scotland we have such great men."

The Spartans were vegetarians. All the world knows how the little army of three hundred held back a million men. Athletes everywhere prove that vegetarians have more wind and stronger muscle than the man who eats too much meat.

But we notice that it is not the athlete who goes to extremes in exercise who lives the longest, but he lives long who diets and exercises with reason and judgment.

We must mention here that some people go to extremes in regard to vegetarianism. The man or woman who does not eat meat occasionally has no supply of one of the most important and finest of all other elements going to make up the human body and that is aluminum. The consequence is that by long continued avoidance of beef meat, they become narrow minded and puffed up because of the loss of mind equilibrium. The following anecdote will give an example of such softness. A young laboring man came to a doctor and the doctor was at once able to see that he was in need of beefsteak or animal food and directed him to eat plenty of animal food. In a short time the man paid another visit to the doctor and the doctor asked him this question: "Well, did you follow my advice and eat plenty of animal food?"

"Yes, sir," he answered, "I got along all right with the oats but the chopped hay took a bit of getting down." We know very well, by experience, that after we preach for an hour or more we get very hungry. We notice too that people who work all day eat their largest meal at the evening hour. Hard laborers should eat hearty meals three times each day. Breakfast, noon and night. Literary people or those who labor with their minds or brains do not have much appetite

for breakfast nor dinner, but at the evening meal they are apt to eat too much. When people eat too much they engorge their system and they are sluggish in mind and body. That is the case always when they do not work or walk rapidly for a mile or more each night and morning.

A well known authority by the name of Cuvier says: "Men's teeth are frugivorous; the cow's teeth are herbivorous; Lion's carnivorous and the Hog's omnivorous." So with man rooting around for a proper diet all the while devouring all things that he comes across he might fitly be called an omnivorous being, with the nature of a hog. We see the nice fat policeman and we see him grow more pot bellied the longer he stays on the force. He does not work but eats, which is one of the secret vices with which the police must combat against in the future.

HOW PERFECT AND PERMANENT HEALTH MAY BE HAD AND ENJOYED.

Chapter XXII.

To have present and continuous health no more than seven and seven-eighths pounds of food must be taken into the system each twenty-four hours. The perfectly healthy man or woman requires this quantity; but if there is any more there is clogging of the stomach and bowels, and the result is heaviness and sluggish condition of mind and body.

Thoughtful and careful people will consider and be governed by the fact that the food measure for the healthful support of the body of a robust, healthy man or woman must contain the following elements:

Protein	4.2	ounces
Fats	2.0	"
C. Hyd.	17.6	"
Minerals	0.8	"
Water	71.4	"
Oxygen	30.2	"

Total 126.2 ounces or 7 $\frac{7}{8}$ pounds

By giving close attention for a time to the study of the articles of food heretofore given a knowledge will be gained of just what foods and how much are required to make up the sum total to be taken at the three meals each day.

The metamorphosis of tissue the doctors talk so much about as a necessary factor of health is the process of wear and replacement.

When an engine wears to a certain point, it must be sent to the repair shop to have the worn belts, etc., replaced.

The human engine carries its repair shop within itself, and replaces as the wear occurs. It may be brass, iron, or steel that is needed in the engine. It may be another kind of food required for the support of the body each day. Nature, generally, by the appetite, desires and indicates by suggesting the food which has the elements needed in the body; but wisdom and discretion should be used and overeating of the one substance because it tastes so good should be avoided.

Proteids, fats, and carbohydrates have already been named. These are called by different writers:

Proteids are composed of albumens, albuminoids, nitrogenous, tissue-foods, repair foods and essential foods.

Fats, or oleaginous foods are classified as fats, hydrocarbons, and carbohydrates, which are non-nitrogenized, starchy foods which give force to mind and body.

Mechanical foods are most solid, having abundance of water and mineral salts in them.

Foods forming fibre have the following characteristics: They consist of carbon, oxygen, hydrogen, nitrogen and sulphur; hence, for sustaining the tissues of the body, such foods should be used as have these elements in them more abundantly, such as the yolks of hard-boiled eggs [never take the white of a hard-boiled egg into the stomach], carrots, cabbage, nuts, or meats—beef, deer, birds, geese, ducks and turkey.

Such cannot be formed in the body by the union of the elements of other foods with free nitrogen. They only can repair the wastes of tissues consisting of nitrogen, such as blood, muscles, sinews, skin and the vital organs.

Muscle contains one twenty-seventh its weight of nitrogen. Foods to support muscle are nuts, oatmeal, brown-bread, whole-wheat. The refuse matter in such foods is expelled from the system, as urea, uric acid, carbon-dioxide, water, and a sulphuric acid forming compound.

The Foods Producing Fats Have These Characteristics: They are first consumed in the process of digestion; they yield heat, or force, interchangeably; they are particularly necessary in low temperature; they lubricate and cushion the bones, muscles, etc.; they are a store of heat and force. They are expelled from the body as carbon-dioxide and fluids. Life cannot be sustained without fiber-foods.

Vegetable fats are split up into a fatty acid and a glucose in the process of digestion. The acid then unites with the soda in the alimentary canal and forms a natural laxative.

Any excess of fat increases the working forces of the body. It has been proved that a horse fed with six and one-half ounces of linseed oil each day is able to do 646,000

pounds more work than without it. Take a lesson from the horse; but olive oil is for man and not linseed oil.

Fats comprise about 16 per cent of the weight of an average man, and consist of carbon, oxygen and hydrogen.

Foods Which Give Force to the Body Have the Following Characteristics: In the body, they constitute less than one per cent, and consist mainly of glycogen—liver-sugar, and inosite—muscle-sugar. They are composed of carbon, oxygen and hydrogen, the same as the fat-foods, but in different proportions. They are found in the starches, sugars, dextrines, gums, etc. They yield heat and force interchangeably, and are particularly needed for force. They cannot, however, sustain life long without the fiber-foods. A dog will soon starve to death on bread from superfine flour; but will live comfortably on graham bread.

Such foods consume less oxygen, molecule for molecule, than either of the other foods, but their affinity for it is greater, hence they are oxidized before the fiber-foods are. They require oxygenation by the use of fiber or force foods.

Solid foods for the bones and solid parts of the body comprise 6 per cent. of the whole weight of the body. Thirty per cent. of the bones, and one per cent. of the flesh and blood, are supplied by the mineral salts to the extent of one ounce a day, hence fresh milk and vegetables of at least two different varieties are required each day. The need is shown particularly by the fact that all animal and vegetable tissues, and in every cell, two complex organic compounds are found which are very rich in phosphorus, namely, **lecithin** and **nuclein**; hence, these compounds must be considered as essential food substances, particularly since the first exists in fresh unsalted fish and in milk. The **nucleins** contain from 3.2 to 9.6 per cent. of phosphorus.

As milk contains from seven to fourteen times less iron than other foods, and as the new-born animal's liver contains from five to nine times as much iron as in the mature, it might hastily be assumed that iron is not a food element. But it has been shown that the blood of a man weighing 154 pounds contains from 37 to 41 grains of iron. But as most vegetables contain from one-half to two per cent. of minerals, the need is ordinarily supplied without special care.

Man cannot prepare iron in tonics, or otherwise, so it will enter into the blood, therefore, we advise people who desire health never to take a tonic, but do as GOD has provided.

About 75 per cent. of the muscles, and from 61 to 70 per cent. of the entire body consists of water, but we advise people who desire perfect health never to drink more than necessary. If they do they will have obesity, and their kidneys will be overworked.

Food Supply Oxygen Which Breathing Air Does Not Supply. Every molecule of food requires a certain number of oxygen atoms, to reduce it by chemical changes to the ultimate forms in which all food escapes from the system, namely, urea, uric-acid, creatinine, carbon-dioxide, water, and a sulphuric acid-forming compound.

The oxygen in foods is just as important as the other food elements, because without it in due proportion, neither can the food be worked up into appropriate blood-plasma for the tissues, nor can the wastes be removed from the system.

Hence the question, "What shall I eat?" must be answered not only in a specified number of ounces per day of the fibre fat, force, and fixed foods, but also in a definite number of oxygen atoms, as well; for, if the oxygen be deficient, the force-foods will exhaust it, to a greater or less extent, thus leaving the fibre foods to undergo deleterious changes.

There is a tendency in civilized life to diminish the consumption of oxygen. As indoor and sedentary employments multiply, habitations increase in "modern improvements;" means of travel becomes more effeminate, outdoor life is relegated to the essentially outdoor occupations, and clothing becomes more luxurious. On account of this the oxygen absorbed by the average citizen approaches the minimum amount with which nature can run the human mechanism. It is, therefore, absolutely necessary to adjust the diet quite as much to the oxygen supply received, as to the heat and tissue waste suffered. Plenty of fresh air is essentially necessary for a perfectly healthy body.

Indeed, it is impossible to overestimate the importance of having an abundance of oxygen, by inhaling the pure air, by taking deep and full breaths while standing or walking erect in the open air, and avoiding a closed room; also by partaking of such foods as abound in it.

Dr. John Dill Robertson, the head and chief of the Health Commission for the city of Chicago, writes as follows on this subject:

"Everyone is entitled to pure air, pure water, pure food, sunshine, and shelter—five of them, summed up upon the digits of your hand. You may live long with scant clothing and leaky roofs. The sun may hide its face behind clouds for weeks; forty days of fasting may leave you weak but still alive, or thirst may parch your palate for days; but who can live without air for more than a few seconds? Not only air, but pure air and plenty of it is essential, night and day. When bad weather drives you indoors, storm windows and furnace heat will conspire with the icy north to rob you of fresh air. Think then upon these things, for the diseases of close housing and bad air—pneumonia, tuberculosis and colds—are waiting

for you behind those window panes. See that your bedroom, living room, street car, church, school, theater, lodge hall and office are provided with fresh air. Open the windows again and bundle up a bit if necessary, but get your full share of fresh air while you live, and you will live longer.

When your ancestors dwelt in the tree tops they had no trouble ventilating. Pneumonia and tuberculosis was the price their descendants paid for the housing of civilization. But here you are, thoroughly modern, coal bill and all, but you can enjoy the comforts of culture and still avoid their penalties by the exercise of a little common sense. Incidentally, a perforated ventilating board six inches wide placed under the lower window sash is a lot better than a box six feet long with you in it underground.

Fight for fresh air rather than for 'peace at any price.' It is easier to get, though the janitor may be profane while you are getting it. All out of doors is an inexhaustible reservoir free to all; tap it often without reserve, drink deep of it—here intemperance is impossible.

Cultivate the fresh air habit; walk in it, sleep in it, work in it, live in it, and when you ride, ride with this hobby; it is cheaper than a jitney and has no tire trouble. It will put bloom in your cheek, fire in your eye, and sharpen your wits; it will put spring in your step, laughter in your heart, and money in your pocket. Be known as a fresh air crank and turn your crankiness to good purpose.

Why more fresh air? Your blood needs the oxygen in it, of course, to feed the hungry cells in every part of your body. Your tissues need it to withstand the hostile attacks of fierce germ enemies. Your disposition needs it, for oxygen and optimism are in the same part of the dictionary.

Your lungs give off poison with every expiration. To re-breathe this devitalized, befouled stuff again and again for the sake of saving coal in heating your house is expensive economy and a custom that smells bad. Cut down your useless and expensive habits, if you please, but lay not a scruping hand upon pure air.

The coal-hod may object to this advice and the hearse will doubtless scowl with a black look. But what if the furnace swear and the coffin take on a "grave" expression when they hear the windows yawn, fresh air will give you courage to dominate the one, indefinitely postpone the final menace of the other and let you laugh while you wait. Fling wide the casement and fill your lungs!"

We perfectly agree with Doctor Robertson and urge upon every reader to accept and act upon his admonition.

Eating and breathing must be regarded as the balanced poles of a vibrating mechanism, which can work harmoniously

only as that balance is maintained. It is all-important to ascertain precisely what that balance is.

Practically, the fundamental point is: every breath of oxygen required for the reduction of the food consumed by every person, demands, upon peril of his health, the average inspiration of one and one-third pints of air 18 times every minute. The reader will readily accept the importance of keeping straight and erect and breathing the lungs full of fresh air.

Why is this so? Because the carbon which the food supplies, and which is the product of the vital changes, clogs and poisons the system, if it is not consumed by the oxygen. Unless this is done the heat supply of the $92\frac{1}{2}$ degrees will be deficient and the body will be chilled and the person will suffer from cold feet.

Meeting the oxygen absorbed in respiration, the carbon combines with the oxygen to form carbon-dioxide gas, which is expelled at the next expiration. Thus the worn-out tissue is dissolved and removed. But if the oxygen be deficient, the eliminating process fails, and in the presence of the effete matter retained, the normal reduction of the food becomes an impossibility.

Inactivity and sedentary habits reduce the oxygen supply in three ways:

The lack of molecular activity in the muscles gives a feeble call for oxygen to effect molecular metamorphosis; that is, the atomic changes which accompany all generation and expenditure of force. In consequence the blood, taking all the oxygen that the tissues call for, can absorb but little to meet the feeble call. Full respiration in open air with body erect and chest thrown forward, is necessary at least morning and evening.

The under-absorption fails to give proper stimulus to the lungs; hence under-breathing seems the necessary physiological result; but an effort should be made to have the lungs filled at each inspiration.

To this may be added the danger of over-eating, from the habitual effort of cooks to coax the appetite by savory dishes, and the common custom of loading the table with a variety of viands thus temptingly prepared.

People should dress so as to make full breathing possible. A slender waist, out of proportion with hips and shoulders, ought to be deemed as unfortunate a possession as a sallow skin, flabby muscles and dark-circled eyes.

The chemical affinity which oxygen has for the elements of food, and the wastes of tissue, is the only source of vital heat, which, transformed into energy, is vital force. Hence, the possible vital force of any animal is measured by its normal

heat production; which, in turn, is dependent upon its oxygen consumption; which, in its turn, is largely governed by muscular activity. Therefore, to be muscularly inactive is to be under-oxygenated, physically weak, chemically poisoned, and more or less fatally diseased.

The alternative is simple, but its difficulties are inexorable as fate. We urge upon every weak person to exercise, **BREATHE, LIVE!** or drone, **HALF BREATHE and DIE!** But with this alternative before us, we must not lose sight of the fact that every adult in health has an average of 22.4 ounces of digesto-assimilative power and 33.6 ounces of excrementitious power. For their normal exercise, these require more than four cubic inches of respiratory power to each ounce. Hence, if the respiratory power falls below that number, these functions can be employed only to a corresponding degree.

For example, if the respiratory power be only 180 instead of 230 cubic inches, then the digestive and excretory functions can be safely burdened with only 45 instead of 56 ounces of food in twenty-four hours. And in order to perpetuate the health, the activities of life must be reduced in a corresponding ratio, or about one-fifth.

Oxygen is absolutely necessary for healing and continued health in the body. It is found in albuminous foods, such as the white of the egg (uncooked) or in lean meat. This consists of seventy-two parts: Hydrogen 12 parts, nitrogen 18 parts, oxygen 22 parts, sulphur 1 part.

In a state of normal health an adult who eats such food, for every 139 parts of oxygen he takes into his blood, will convert the elements of this albuminous food into urea four parts, uric acid one part, creatinine two parts, carbon-dioxide fifty-five parts, water thirty-eight parts, sulphur one part, all of which are excretive matters, and in a state of health are expelled from the system. This is the normal standard secured by the inspiration of one pint of air, eighteen times every minute, which is about the average quantity inhaled by adults.

When the greatest possible amount is taken into the system, 154 parts of it will convert one part of the albuminous food into urea nine parts, carbon-acid 63 parts, water 37 parts and sulphur 1 part.

This excess of urea indicates rapid waste of tissue, without disease products. In such cases, the body burns instead of sickens.

On the other hand, the absorption of only 76 parts of oxygen, converts the above elements into urea only two parts, uric acid two parts, creatinine two parts, glucose five parts, carbon-dioxide twenty-two parts, water ten parts, and sulphur one part.

This is the diabetic condition, and whenever it appears, it is certain that the kidneys have been overworked, on account of lack of sufficient fresh air, or oxygen, to properly act upon and enable the combination of foods in the body to perform their work in the matter of giving life.

Whenever there is a gouty condition of the system, it is indicative of the truth that there is want of a sufficient quantity of oxygen, which is obtained by the use of albuminous foods, and that the individual suffering has not had proper food.

Calculi, or stones in the bladder, is indicative of heart and nerve trouble, on account of the use of deleterious and foreign substances, which is not proper food. The same may be said of atrophe of the liver, rickets, etc.

In case of diabetes, there is less than half the proper amount of oxygen, and more than five parts of glucose in the blood. -

EXTRACTS FROM SIR WM. TEMPLE'S "HEALTH AND LONG LIFE."

Chapter XXIII. \

If health be such a blessing, and the very source of all pleasure, it may be worth the pains to discover the regions where it grows, the springs that feed it, the customs and methods by which it is best cultivated and preserved. Toward this end it will be necessary to consider the examples or instances we meet with of health, and long life, which is the consequence of it; and to observe the places, the customs, and the conditions of those who enjoyed them in any degree extraordinary; from whence we may best guess at the causes, and make the truest conclusions.

Health and long life are usually blessings of the poor; not of the rich; and the fruits of temperance, rather than of luxury and excess. And, indeed, if a rich man does not, in many things, live like a poor man, he will certainly be the worse for his riches; if he does not use exercise, which is but voluntary labor; if he does not restrain appetite by choice, as the other does by necessity; if he does not practice sometimes even abstinence and fasting, which is the last extreme of want and poverty. If his cares and his troubles increase with his riches, or his passions with his pleasures, he will certainly impair in health, whilst he improves his fortunes, and lose more than he gains by the bargain; since health is the best of all human

possessions, and without which the rest are not relished or kindly enjoyed.

It is observable in story that the ancient philosophers lived generally very long; which may be attributed to their great temperance, and their freedom from common passions, as well as cares, of the world. The Brazilians, when first discovered, lived the most natural original lives of mankind, so frequently described in ancient countries, before laws, or property, or arts made entrance among them; they lived without business or labor, further than for their necessary food, by gathering fruits, herbs, and plants; they knew no drink but water; were not tempted to eat nor drink beyond common thirst or appetite; were not troubled with either public or domestic cares; nor knew any pleasures but the most simple and natural. Many of these were said, at the time that country was discovered by the Europeans, to have lived two hundred, some three hundred years.

From these examples and customs it may probably be concluded that the common ingredients of health and long life—where births are not impaired from the conception by any derived infirmities of the race they come from—are great temperance, open air, easy labor, little care, simplicity of diet, and water—which preserves the radical moisture without too much increasing the radical heat; whereas sickness, decay, and death proceed commonly from the one preying too fast upon the other, and at length wholly extinguishing it.

I think temperance deserves the first rank among public virtues, as well as those of private men; and doubt whether any can pretend to the constant, steady exercise of prudence, justice, or fortitude, without it. That which I call temperance, is a regular and simple diet, limited by every man's experience of his own easy digestion, and thereby proportioning, as nearly as well can be, the daily repairs to the daily decays of our wasting bodies. Temperance, that virtue without pride, and fortune without envy! that gives indolence (repose) of body, and tranquility of mind; the best guardian of youth, and support of old age; the precept of reason, as well as religion; the physician of the soul, as well as the body; the tutelar goddess of health, and universal medicine of life; that clears the head, and cleanses the blood; that strengthens the nerves, enlightens the eyes, and comforts the heart!

No degree of temperance can, I think, be too great for the cure of most diseases to which mankind is exposed, rather by the viciousness, than by the frailty, of their natures—diseases by which we often condemn ourselves to greater torments and miseries of life than have, perhaps, been yet invented by anger or revenge, or inflicted by the greatest tyrants upon the worst of men. I know not whether some desperate degrees of

abstinence would not have the same effect upon other men, as they had upon Atticus; who, weary of his life as well as his physicians by long and cruel pains of a dropsical gout, and despairing of any cure, resolved by degrees to starve himself to death; and went so far, that the physicians found he had ended his disease instead of his life.

For one life that ends by mere decay of nature or age, millions are intercepted by accidents from without or diseases within; by untimely deaths or decays; from the effects of excess and luxury, immoderate repletion or exercise. Men are, perhaps, most betrayed to all these dangers by great strength and vigor of constitution, by more appetite and larger fare, in colder climates; in the warm, excesses are found more pernicious to health, and so more avoided; and if experience and reflection do not cause temperance among them, yet it is forced upon them by the faintness of appetite. I can find no better account than that of a story Sir Francis Bacon tells, of a very old man, into whose customs and diet he inquired; who said he observed none besides eating before he was hungry and drinking before he was dry, for by that rule he was sure never to eat nor drink much at a time. I do not remember, either in story or modern observation, any examples of long life common to any parts of Europe, which the temper of the climate has probably made the scene of luxury and excesses in diet.

And, I doubt, pleasures too long continued, or rather too frequently repeated, may spend the spirits, and thereby life, too fast, to leave it very long; like blowing a fire too often, which makes it indeed burn the better, but last the less. For as pleasures perish themselves in the using,—like flowers that fade with gathering,—so 'tis neither natural nor safe to continue them long, to renew them without appetite, or ever to provoke them by arts or imagination where Nature does not call; who can best tell us when and how much we need, or what is good for us, if we were so wise as to consult her.

The faintness of appetite, especially in great cities, causes the many endeavors to relieve and provoke it by art, where nature fails; and this is one great ground of luxury, and there are many, and various, and extravagant inventions to heighten and improve it; which may serve perhaps for some refinement in pleasure, but not at all for any advantages of health or of life. On the contrary, all the great cities, celebrated most by the concourse of mankind, and by the inventions and customs of the greatest and most delicate luxury, are the scenes of the most frequent and violent plagues, as well as other diseases.

In the course of common life, a man must either often exercise, or fast, or take physic, or be sick; and the choice seems left to everyone as he likes. The first two are the best

methods and means of preserving health; the use of physic is for restoring it, and curing those diseases which are generally caused by the want or neglect of the others; but is neither necessary, nor perhaps useful, for confirming health, or for the length of life, being generally a force upon nature—though the end of it seems to be rather assisting nature, than opposing it in its course. Nature knows her own wants and times so well, as to need little assistance; leave her to her course, who is the sovereign physician in most diseases, and leaves little for others to do.

'Tis true, physicians must be in danger of losing their credit with the vulgar, if they should often tell a patient he has no need of physic, and prescribe only rules of diet or common use; most people would think they had lost their fee. But the first excellence of a physician's skill and care is discovered by resolving whether it be best in the case to administer any physic or none—to trust to nature or to art; and the next, to give such prescriptions, as, if they do no good, may be sure to do no harm.

In the midst of such uncertainties of health and of physic, for my own part, I have, in the general course of my life, trusted to God Almighty; to nature; to temperance or abstinence; and the use of common remedies, vulgarly known and approved, like proverbs, by long observation and experience, either of my own, or such persons as have fallen in the way of my observation or inquiry. The best cares or provisions for life and health consist in the discreet and temperate government of diet and exercise, in both of which all excess is to be avoided.

As hope is the sovereign balm of life, and the best cordial in all distempers both of body or mind; so fear, and regret, and melancholic apprehensions—with the distractions, disquiets, or at least intranquillity, they occasion—are the worst accidents that can attend any diseases; and make them often mortal, which would otherwise pass, and have had but a common course. I have known the most busy ministers of state, most fortunate courtiers, most vigorous youths, most beautiful virgins, in the strength or flower of their age, sink under common distempers, by the force of such weights, and the cruel damps and disturbances thereby given their spirits and their blood. 'Tis no matter what is made the occasion, if well improved by spleen and melancholic apprehensions: a disappointed hope, a blot of honor, a strain of conscience, an unfortunate love, an aching jealousy, a repining grief, will serve the turn, and all alike.

I remember an ingenious physician, who told me, in certain times, he found most of his patients so disturbed by troubles of conscience, that he was forced to play the divine

with them before he could begin the physician ; whose greatest skill, perhaps, often lies in the infusing of hopes, and inducing some composure and tranquillity of mind, before he enters upon the other operations of his art. This ought to be the first endeavor of the patient, too ; without which, all other medicines may lose their virtue. In all diseases of body or mind, it is happy to have an able physician for a friend, or discreet friend for a physician. This is so great a blessing that the wise man will have it to proceed only from God, where he says : "A faithful friend is the medicine of life, and he that fears the Lord shall find him."

EXTRACT FROM LORD BACON'S "HISTORY OF LIFE AND DEATH."

Chapter XXIV.

Lengthening of life requireth observation of diets. Those things which come by accident, as soon as the causes are removed, cease again ; but the continual course of nature, like a running river, requires a continual rowing and sailing against the stream. Therefore we must work regularly by diets.

Diets are of two kinds : set diets, which are to be observed at certain times ; and familiar diet, which is to be admitted into our daily repast. But the set diets are the more potent ; for those things which are of so great virtue that they are able to turn nature back again, are, for the most part, more strong, and more speedily altering, than those which may without danger be received into a continual use.

Also, sleep doth supply somewhat to nourishment ; and, on the other side, exercise doth require it more abundantly. But as moderate sleep conferreth to long life, so much more if it be quiet and not disturbed.

Assimilation is best done when all local motion is suspended. The act itself of assimilation is chiefly accomplished in sleep and rest, especially toward the morning, the distribution being finished. Those that are very cold, and especially in their feet, cannot get to sleep ; the cause may be that in sleep is required a free respiration, which cold doth shut in and hinder. Therefore, we have nothing else to advise but that men keep themselves hot in their sleep.

Sleep is regularly due unto human nature once within four-and-twenty hours, and that for six or five hours at the least ; though there are, even in this kind, sometimes miracles of nature.

Some noises help sleep, as the blowing of the wind, the

trickling of water, humming of bees, soft singing, reading, etc. The cause is that they move in the spirits a gentle attention; and whatsoever moveth attention, without too much labor, stilleth the natural and discursive motion of the spirits. Sleep nourisheth, or at least preserveth, bodies a long time, without other nourishment.

There have some been found who sustained themselves—almost to a miracle in nature—a very long time without meat or drink. Living creatures may subsist somewhat the longer without ailment, if they sleep; now, sleep is nothing else but a reception and retirement of the living spirit into itself. Experience teacheth us that certain creatures, as dormice and bats, sleep in some close places a whole winter together; such is the force of sleep to restrain all vital consumption. That is what bees or drones are also thought to do, though sometimes destitute of honey; and likewise butterflies and other flies. Beasts that sleep in winter—as it is noted of wild bears—during their sleep wax very fat, though they eat nothing. Bats have been found in ovens, and other hollow close places, matted one upon another; and, therefore, it is likely that they sleep in the winter time, and eat nothing. Butterflies, and other flies, do not only sleep, but lie as dead all winter; and yet with a little heat of sun or fire, revive again. A dormouse, both winter and summer, will sleep some days together, and eat nothing.

Sleep after dinner—the stomach sending up no unpleasant vapors to the head, as being the first dews of our meat—is good for the spirits, but derogatory and hurtful to all other points of health. Notwithstanding, in extreme old age there is the same reason of meat and sleep; for both our meals and our sleeps should be then frequent, but short and little, nay, and toward the last period of old age, a mere rest, and, as it were, a perpetual reposing, doth best—especially in winter time.

To be free-minded and cheerfully disposed at hours of meat and of sleep and of exercise, is one of the best precepts of long lasting.

We suppose that a good clothing of the body maketh much to long life; for it fenceth and armeth against the intemperances of the air, which do wonderfully assail and decay the body.

Washing the body in cold water is good for length of life.

Especially, care must be taken that no hot things be applied to the head outwardly.

Not only the goodness or pureness of the air, but also the equality of the air, is material to long life. It is a secret that the healthfulness of air, especially in any perfection, is better found by experiment than by discourse or conjecture. The

country life is well fitted for long life; it is much abroad, and in the open air; it is not slothful, but ever in employment. They are longer lived, for the most part, that live abroad in the open air, than they that live in houses; and it is certain that the morning air is more lively and refreshing than the evening air. Change of air by traveling, after one be used unto it, is good; and, therefore, great travelers have been long-lived. Also those that have lived perpetually in a little cottage, in the same place, have been long livers; for air accustomed consumeth less, but air changed nourisheth and repaireth more.

The heart receiveth benefit or harm most from the air which we breathe, from vapors, and from the affections.

We must come now to the affections and passions of the mind, and see which of them are hurtful to long life, which profitable.

Every noble, and resolute, and—as they call it—heroical desire, strengtheneth and enlargeth the powers of the heart. Goodness I call the habit, and goodness of nature the inclination. This, of all virtues and dignities of the mind, is the greatest, being the character of the Deity; and without it, man is a busy, mischievous, wretched thing, no better than a kind of vermin.

Hope is the most beneficial of all the affections, and doth much to the prolongation of life, if it be not too often frustrated, but entertaineth the fancy with an expectation of good; therefore, they which fix and propound to themselves some end,—as the mark and scope of their life,—and continually and by degrees go forward in the same, are, for the most part, long-lived.

Admiration and light contemplation are very powerful to the prolonging of life; for they hold the spirits in such things as delight them, and suffer them not to tumultuate, or to carry themselves unquietly and waywardly. Therefore, all the contemplators of natural things, which had so many and eminent objects to admire, were long-lived.

Action, endeavor, and labor, undertaken cheerfully and with a good will, doth refresh the spirits; but with an aversion and unwillingness, doth fret and deject them. Therefore it conferreth to long life, either that a man hath the art to institute his life so as it may be free and suitable to his own humor, or else to lay such a command upon his mind, that whatsoever is imposed by fortune, it may rather lead him than drag him.

No doubt it furthereth long life, to have all things from our youth to our elder age mend and grow to the better; that a youth full of crosses may minister sweetness to our old age.

One thing, above all, is grateful to the spirits: that there

be a continual progress to the more benign. Therefore we should lead such a youth and manhood, that our old age should find new solaces, whereof the chief is moderate ease; and, therefore, old men in honorable places lay violent hands upon themselves, who retire not to their ease. But this thing doth require two cautions: one, that they drive not off till their bodies be utterly worn out and diseased, for in such bodies all mutation, though to the more benign, hasteneth death; the other, that they surrender not themselves to a sluggish ease, but that they embrace something which may entertain their thoughts and mind with contentation.

Ficino saith—not unwisely—that old men, for the comforting of their spirits, ought often to remember and ruminate upon the acts of their childhood and youth. Certainly, such a remembrance is a kind of peculiar recreation to every old man; and, therefore, it is a delight to men to enjoy the society of them which have been brought up together with them, and to visit the places of their education. Vespasian did attribute so much to this matter that, when he was emperor, he would by no means be persuaded to leave his father's house—though but mean—lest he should lose the wonted object of his eyes and the memory of his childhood. And, besides, he would drink in a wooden cup tipped with silver, which was his grandmother's upon festival days.

The spirits are delighted both with wonted things and with new. Now, it maketh wonderfully to the conservation of the spirits in vigor, that we neither use wonted things to a satiety and glutting, nor new things before a quick and strong appetite. Therefore, both customs are to be broken off with judgment and care, before they breed a fullness; and the appetite after new things to be restrained for a time, until it grow more sharp and jocund. Moreover, the life, as much as may be, is so to be ordered, that it may have many renovations; and the spirits, by perpetual conversing in the same actions, may not wax dull. For though it were no ill saying of Seneca's, "The fool doth ever begin to live," yet this folly, and many more such, are good for long life.

It is to be observed touching the spirits—though the contrary used to be done—that when men perceive their spirits to be in good, placid and healthful state—that which will be seen by the tranquillity of their mind, and cheerful disposition—that they cherish them, and not change them; but when in a turbulent and untoward state—which will also appear by their sadness, lumpishness, and other indisposition of their mind—that then they straight overwhelm them and alter them. Now, the spirits are contained in the same state by a restraining of the affections, temperateness of diet, moderation in labor, indifferent rest and repose; and the contrary to these do alter

and overwhelm the spirits; as, namely, vehement affections, profuse feastings, difficult labors, earnest studies, and prosecution of business. Yet men are wont, when they are merriest and best disposed, then to apply themselves to feastings, labors, endeavors, business; whereas, if they have a regard to long life—which may seem strange—they should rather practice the contrary. For we ought to cherish and preserve good spirits; and for the evil-disposed spirits, to discharge and alter them.

Grief and sadness, if it be void of fear, and afflict not too much, doth rather prolong life.

Great joys attenuate and diffuse the spirits, and shorten life. Great fears, also, shorten life; for though grief and fear do both strengthen the spirits, yet in grief there is a simple contraction; but in fear, by reason of the cares taken for the remedy, and hopes intermixed, there is a turmoil and vexing of the spirits.

Whosoever is out of patience is out of possession of his soul.

Envy is the worst of all passions, and feedeth upon the spirits, and they again upon the body. Of all affections, envy is the most importune and continual; therefore it was well said, "Envy keeps no holidays," for it is ever working upon some or other. It is also the vilest affection, and the most depraved; for which cause it is the proper attribute of the devil, who is called "The envious man, that soweth tares amongst the wheat by night."

Certainly, the more a man drinketh of the world, the more it intoxicateth. I cannot call riches better than the baggage of virtue. The Roman word is better, "impedimenta"; for as the baggage is to an army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory.

It is most certain that passions always covet and desire that which experience forsakes. And they all know, who have paid dear for serving and obeying their lusts, that whether it be honor, or riches, or delight, or glory, or knowledge, or anything else, which they seek after; yet are they but things cast off, and, by divers men in all ages, after experience had, utterly rejected and loathed.

There is a wisdom in this beyond the rules of physic: a man's own observation, what he finds good of, and what he finds hurt of, is the best physic to preserve health. But it is a safer conclusion to say, "This agreeth not well with me, therefore I will not continue it"; than this, "I find no offense of this, therefore, I may use it"; for strength of nature in youth passeth over many excesses which are owing a man till his age. Discern of the coming on of years, and think not to do

the same things still; for age will not be defied. Beware of sudden change in any great point of diet, and, if necessity enforce it, fit the rest to it; for it is a secret both in nature and state, that it is safer to change many things than one. Examine thy customs of diet, sleep, exercise, apparel, and the like; and try, in anything thou shalt judge hurtful, to continue it by little and little.

Entertain hopes; mirth rather than joy; variety of delights, rather than surfeit of them; wonder and admiration, and therefore novelties; studies that fill the mind with splendid and illustrious objects, as histories, fables, and contemplations of nature. If you fly physic in health altogether, it will be too strange for your body when you shall need it; if you make it too familiar, it will work no extraordinary effect when sickness cometh. Despise no new accident in your body, but ask opinion of it. In sickness, respect health principally; and in health, action; for those that put their bodies to endure in health, may, in most sicknesses which are not very sharp, be cured only with diet and tendering.

"Men fear death, as children fear to go into the dark; and as that natural fear in children is increased with tales, so is the other. Certainly, the contemplation of death, as the wages of sin, and passage to another world, is holy and religious; but the fear of it, as a tribute due unto nature, is weak. It is as natural to die as to be born. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who, for the time, scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good doth avert the dolours of death. It will be hard to know the ways of death, unless we search out and discover the seat or house, or rather den, of death.

Truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

"Man, the servant and interpreter of nature, does and understands as much as he has actually or mentally observed of the order of nature—himself, meanwhile, inclosed around by the laws of nature; he neither knows nor can do more. The limit, therefore, of human power and knowledge is in the faculties, with which man is endowed by nature for moving and perceiving, as well as in the state of present things. These faculties, though of themselves weak and inept, are yet capable, when properly and regularly managed, of setting before the judgment and use things most remote from sense and

action, and of overcoming great difficulty of works and obscurity of knowledge than any one hath yet learned to wish.

Men see clearly, like owls, in the night of their own notions; but, in experience, as in the daylight, they wink and are but half-sighted. I should wish to have Paracelsus and Severinus for criers, when, with such clamors, they convoke men to the suggestions of experience.

It appears to me that men know not either their acquirements or their powers, and trust too much to the former, and too little to the latter. Hence it arises that, either estimating the arts they have become acquainted with at an absurd value, they require nothing more; or, forming too low an opinion of themselves, they waste their powers on trivial objects, without attempting anything to the purpose.

"Nobody can be healthy without exercise, neither natural body, religious nor politic. It is altogether requisite to long life, that the body should never abide long in one posture; but that every half hour, at least, it change the posture, saving only in sleep. As for exercise, an idle life doth manifestly make the flesh soft and dissipable; robust exercise, so it be without overmuch sweating or weariness, making it hard and compact. Also exercise within cold water, as swimming, is very good; and, generally, exercise abroad is better than that within houses. Exercises which stir up a good strong motion, but not overswift, or to our utmost strength, do not hurt, but rather benefit.

Men ought to beware that they use not exercise and a spare diet both; but if much exercise, then a plentiful diet; and if sparing diet, then little exercise.

The benefits that come of exercise are: first, that it sendeth nourishment into the parts more forcibly; secondly, that it helpeth to excern by sweat, and so maketh the parts assimilate the more perfectly; thirdly, that it maketh the substance of the body more solid and compact, and so less apt to be consumed and depredated by the spirits.

That exercise may resolve either the spirits or the juices as little as may be, it is necessary that it be used when the stomach is not altogether empty; and therefore, that it may not be used upon a full stomach—which doth much concern health—nor yet upon an empty stomach—which doth no less concern long life—it is best to take a breakfast in the morning; of plain, simple food and drink; yet that very light, and in moderate quantity.

Both exercise and frictions conduce much to long life; for agitation doth finest diffuse and commix things by small portions. But in exercise and frictions there is the same reason and caution, that the body may not perspire or exhale too much. Therefore, exercise is better in the open air than

in the house, and better in winter than in summer. Gentle frictions, and moderate exercises, causing rather perspiration than sweating, conduce much to long life. But, generally, exercise, if it be much, is no friend to prolongation of life; which is one cause why women live longer than men, because they stir less.

Refrigeration, or cooling of the body, which passeth some other ways than by the stomach, is useful for long life. The reason is at hand: for seeing a refrigeration not temperate, but powerful—especially of the blood—is above all things necessary to long life, this can by no means be effected from within as much as is requisite, without the destruction of the stomach and bowels.

The body of man doth regularly require renovation by aliment every day, and a body in health can scarce endure fasting three days together; notwithstanding, use and custom will do much, even in this case; but in sickness, fasting is less grievous to the body. We would have men rightly to observe and distinguish, that those things which are good for a healthful life, are not always good for a long life; for there are some things which do further the alacrity of the spirits, and the strength and vigor of the functions, which, notwithstanding, do cut off from the sum of life. It is hard to distinguish that which is generally held good and wholesome, from that which is good particularly, and fit for thine own body. It doth no good to have the aliment ready, in a degree removed, but to have it of that kind, and so prepared and supplied, that the spirit may work upon it; for the staff of a torch alone will not maintain the flame, unless it be fed with wax; neither can men live upon herbs alone. Nourishment ought to be of an inferior nature and more simple substances than the thing nourished. Plants are nourished with the earth and water, living creatures with plants, man with living creatures. There are also certain creatures feeding upon flesh; and man himself takes plants into a part of his nourishment.

The stomach—which, as they say, is the master of the house, and whose strength and goodness is fundamental to the other concoctions—ought so to be guarded and confirmed that it may be without intemperateness hot; it is to be kept ever in appetite, because appetite sharpens digestion. This also is most certain, that the brain is in some sort in the custody of the stomach; and, therefore, those things which comfort and strengthen the stomach, do help the brain by consent.

THE AUTHOR'S CONVERSION TO CHRIST AS HEALER

HEALING AND PERMANENT HEALTH WITHOUT MEDICINE, SURGERY OR PHYSICAL APPLIANCES

Chapter XXV.

We are led now to give to our readers an account of how it was that we abandoned the practice of medicine to preach the gospel of the LORD JESUS CHRIST, the preaching of which, in its entirety, is always attended and followed by signs, wonders and miracles. The same cause will produce the same effects in this day and generation as were produced thousands of years ago. For instance: if a person is given a dose of arsenic today, it will cause great nausea, with burning and extreme weakness. Likewise the same dose would have caused a person in the earliest ages the same symptoms and suffering.

SUBJECT OF DIVINE HEALING.

Before proceeding, however, we are led to mention some facts regarding events which have occurred during the past centuries in reference to efforts made by men to secure healing of human beings without medicine, surgery and appliances.

Divine Healing is a subject old as creation and forms a part of the history of the human race. The healing of the body was a marked feature of the ministry of our LORD JESUS CHRIST, and to the people of His times was a convincing proof of His Deity.

Fulfilling Joel's prophecy, GOD began in the year '39, at Pentecost, to pour out His Spirit upon all flesh, and He has been pouring Him out ever since upon those who would tarry, as the one hundred and twenty did, on that wonderful day. The gifts then received were practiced and continued by the Apostles, during the first century. As soon as the Apostles died, the people departed from the faith and practice, which they taught, until Constantine, in the beginning of the third century professed to be converted by a vision, in which he declared to have seen his soldiers, with a helmet upon which was a cross. He then brought together those who were professed Christians with his government, uniting, so to speak, "Church and State." Yet, at that time, there was no church, nor was there any such thing until the Catholic church was established, made up by human beings.

Constantine combined those professing christianity with

his government, and it was then that the principles of the Nicolaitanes (a sect established by men, during the first century, which taught the superiority of the clergy over the laity), accepted by Constantine, crept in and crowded out Divine or brotherly love, and with them went the gift of healing as far as organized churches are concerned.

But the gift of Divine Healing never entirely disappeared. There were always, during each decade, a number of GOD'S devoted, holy children who claimed and proved the gift. Yet, the world, generally, so to speak, was asleep and strangers to the wonderful healing power and provisions GOD has made for His people.

At last, a reaction set in and, strange to say, it began, in a measure, among unbelievers. At least, they seemed not to have been Bible students. Yet, people in all grades of society continued to inquire and to reach out for some method of healing the body apart from medicine, surgery, or appliances of men.

To understand the phases of this intensely interesting healing movement, we must go back some distance in history. The middle of the nineteenth century witnessed the beginning of the great idealistic movement, which, in many forms, has gone on, sweeping over the globe. It has been particularly manifested in America, for America is the home of idealism. Of this movement, one very marked characteristic has been the use of psychical forces in the healing of disease apart from physicians and medicine as curative agents.

A mistake has been made from the beginning of this idealistic movement in those who instituted it, taking the position that it was a psychic force which was doing the work, and those who are engaged in psychological work do not seem to understand that psychic force is not Divine force. The two are as different as night from day. The Greek word *psyche* means soul. The soul is the intellect, thoughts, or mind of man. A person having superior psychic force can influence and exert a power over the inferior. Divine force is altogether different. Divine force is the supreme force of GOD which created the worlds, and all that is in them.

Following idealism, striking and sudden was the appearance of many mental healing cults; yet, if we go back far enough, we must admit that mesmerism, nearly a century ago, was really the forerunner of this psychical era, as it must justly be termed.

Mesmerism passed, to be followed by hypnotism, which was first practiced as a form of magnetic or animal magnetism, after which hypnotism, a so-called curative agency lay long neglected.

Meanwhile, the phenomena of spiritualism began to be witnessed. This rapidly developed in the hands of its ad-

herents, as a source of curative power, supposedly under the control and direction of departed spirits, but always independent of the physician's skill.

We might add here that the study of spiritualistic phenomena by the English Society of Psychological Research brought to notice the subject of telepathy. This was the name given to influence of mind upon mind without the aid of ordinary communication. Thus telepathy was made the basis of the now famous absent treatment of the so-called "Christian Scientists," and used to cover their extraordinary, but untenable claims.

Laymen and laywomen, without any training whatever, became conspicuous healers in this inviting and remunerative field, and everyone of them went into that "business" charging two to five dollars a visit.

In Europe, mesmerism continued its influence through magnetism, while in America there occurred original developments: there arose a man to whom justice has been tardily done, and, yet, who was really the head master in the so-called schools of psychical healing. This man, Phineus B. Quimby, of Portland, Maine, who broke away from the practice of medicine, and studied night and day, determined to discover a force that would heal the body apart from drugs.

Is it not strange that psycho-fanatic people will do anything except to give the glory to GOD?

Dr. Quimby began as a mesmerist and hypnotist, with, perhaps, just a little leaning toward spiritualism; but he afterward abandoned all his former methods and carried on his, indeed, wonderful career by the application of the fundamental laws of **suggestion** and **auto-suggestion**, with which terms he was not familiar, as he was somewhat deficient in education, and those who afterward became acquainted with what Dr. Quimby had really discovered were able to give it the names just mentioned.

Dr. Quimby was a pioneer and taught, as the very foundation of his theory and practice, that disease is not self-existent, nor created by GOD, but fully an invention of man! But, because he had no knowledge of GOD failed to see, according to the Scriptures, that all disease causing sickness and evil spirits causing torments were provided to be gotten rid of by GOD, the FATHER of all, by sending HIS SON into the world to demonstrate and destroy the works of the devil. He did not see that every disease and every evil comes from the devil, and is not an invention of man. Believing, according to his claim, that disease and sickness was only thought, he adopted the false notion that by thinking the opposite of anything evil, good will come of it.

For several years after the death of Dr. Quimby, Mrs

Mary Baker G. Eddy (who had been his pupil and claimed to have been healed by him) continued to teach his system and to give him due credit for its principles. Later, she named the system "Christian Science" and established a so-called "church" of her own and became its pastor and ruler, having stolen the principles from Dr. Quimby.

The number of offshoots of "Christian Science" and kindred cults became almost legion. We mention only a few of the principal ones—"Christian Science"—"The Science of Being"—"New Thought"—"Unity"—"Psychic Phenomena."

Following the advent of "Christian Science" came John Alexander Dowie before the public as a spiritual healer. Dr. Dowie began as a sincere preacher of the great truth of spiritual healing and had many remarkable attestations of the curative power of GOD. Dowie's downfall was the outcome of his malignant attitude toward men who opposed him and his mad ambition to be equal to King Edward of England for power, wealth, gorgeous decoration, jewelry and clothes, lavishness and luxuriance of living, and in attempting to establish an empire, causing many of his people to take an oath of allegiance to him.

Now, the question confronting us: Can we see the purpose of GOD in all this mental and psychical movement regarding healing? The answer is, emphatically, YES. The race had wandered away like lost sheep from the marvelous truth concerning the gift of healing as taught and practiced by JESUS CHRIST Himself, and they had to wend their way back to truth in devious paths, and so it was these different cults, though they were advocates of error, have served their purpose in the evolution, so to speak, of the great truth that "JESUS CHRIST, THE SON OF GOD, was manifested to destroy the works of the devil and that He was anointed with the Holy Ghost and with the CHRIST SPIRIT, so that He went about doing good, healing all who were oppressed of the devil," and when He commenced His ministry, the very first thing He did, as recorded in the fourth chapter of Matthew, commencing with the 23rd verse, was to go back to Nazareth, "teaching in their synagogues and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had paralysis, and He healed them," thus proving that GOD had provided for the healing of His people in the way He promised to do in Psalms 107:17-20:

"Fools, because of their transgression and because of their iniquities are afflicted. * * * Then, they cry unto the LORD in their trouble, and He saveth them out of their dis-

tresses. He sent His Word and healed them, and delivered them from their destruction." JESUS CHRIST is the **Word referred** to, and He is the one who heals all who come to Him through His true ministers on earth, after doing and having done for them what He has provided.

GOD certainly works in a mysterious way, His wonders to perform. He has been permitting man to attempt, for a century past, to secure healing in starting the different cults and by doing so has awakened and prepared the public mind to accept the truth of Divine healing, and over all the world thousands of people, as never before, are searching the Scriptures to find Divine authority on this wonderful subject. They are learning what is meant, practically, to be baptised in the Holy Ghost and that the imparted Divine nature is Divine health.

The exuberance of goodness in the cosmic order is so pushing that it is only necessary to make room when we surrender our will and give free course to the truth as revealed in GOD'S Word.

The power from on high actually takes possession and "the old tired feeling" is replaced by a new vigor; and our step becomes elastic and our voice lyrical, and we cultivate happiness as our Divine right.

Returning to the subject—thus, we have found that for a hundred years back the human mind has been struggling and groping in the dark for **light** on the subject of **HEALING OF THE BODY**.

In the days of the Apostles, in the first century, directly after the Kingdom of GOD was established on earth, the Saints were driven out of Jerusalem, "as martyrs, into all Judea, and into Samaria, and into the uttermost parts of the earth."

In Acts 8, commencing with the fifth verse, we have an account of one of the Evangelists, named Philip, who "went down to the city of Samaria and preached CHRIST unto them. The people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did; for unclean spirits, crying with loud voice, came out of many that were possessed; and many taken with paralysis, and that were lame, were healed." It is just the same today, the preaching of the gospel of JESUS CHRIST will be so attended and followed, "GOD also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

"The power of GOD is just the same today.

It doesn't matter what the people say.

Whatever GOD has promised, He is able to perform,

And the power of GOD is just the same today."

"JESUS CHRIST is the same yesterday, today and forever."

For twenty years, we have found these things true. We have preached the gospel exactly as Philip and the Apostles did in the first century and it has always been attended and followed by the most wonderful miracles ever heard of, just the same as it was in the days of the Apostles.

The same is for the reader, or any person, if they will only meet conditions, such as are given in the Bible, and do and have done for them what GOD has provided.

There are many new discoveries, such as electricity and the power of steam and dynamite; if these had been known thousands of years ago, they would have produced the very same effects as they do today. Of course, there are new discoveries in regard to health, happiness and longevity today, which were never known before, and it is for us to explain, counsel and advise regarding these new discoveries.

Eighteen hundred years ago, people departed entirely from GOD'S plan, because they disobeyed GOD and separated themselves from GOD; the result being that they had no faith to do the things that JESUS CHRIST taught and commanded; the people of the world being entirely conformed to the things of the world, lost their inheritance, which is given in the Scriptures in these words: "My GOD shall supply **all** your need, according to His riches in glory, by CHRIST JESUS." JESUS CHRIST Himself said: "Seek ye first the Kingdom of GOD and His righteousness and **all these things** shall be added unto you." **All means all.** and that includes perfect health and longevity.

Before we accepted the truth that JESUS CHRIST is the Healer Divine, we rejected Divine Healing and declared, as we then believed, that it was a fake and a delusion. We declared that no disease nor sickness could be cured without a remedy. It had never occurred to us that the word remedy could be applied to invisible, or other powers than that in material medicine. That is the trouble with most physicians today, they cannot see that there is anything but a material remedy to be used in disease, unless it is surgery or electricity.

The knowledge came to us after we were converted to CHRIST, that He is the same today as He ever was, and that as He is the Creator of all things and of human bodies. He is abundantly able, and has made ample provisions for the healing of all who are sick from disease, or tormented by demons. He has also provided for recovery from the effects of violating GOD'S and nature's laws, in taking into the system foreign substances which are not foods, and for other troubles caused by indulging in habits and practices which bring upon the individual suffering, sorrow, or death.

It is our privilege, as well as a duty to GOD, to give the knowledge He has given us to the people of the world that some, at least, may be restored to the condition which GOD has planned for every one who will be guided and led by Him, as recorded in His Word. We, therefore, take pleasure in soliciting from the reader a careful and prayerful consideration of the truths and plans of GOD, and offerings of mercy by Him, which are written in the following pages, on this subject.

We do hope the reader will read all of this, and take all that he can, and let that which he cannot take, go by, (just the same as in eating fish, the person eating it will throw the bones aside) that some benefit, at least, may be derived from the great and important truths which will be referred to by us, many of which have been hidden from the world for eighteen centuries. We know absolutely that all who do take this counsel as from GOD, and those who go back to Jerusalem and commence where the Apostles left off; receive, believe and act exactly as they did, as all true ministers of the LORD JESUS CHRIST, and of GOD, will do, according to the Scriptures, and have a "thus saith the LORD" for everything, ordained by GOD for this purpose, will have deliverance and healing from any or all disease causing sickness, and evil spirits or demons causing torments.

We would, therefore, the more earnestly urge upon the reader the acceptance of all the truths presented in this book, which have been hidden so long from the world.

We verily thought previous to our conversion to CHRIST as the Healer as well as Savior, that Divine Healing was a fake and a delusion, and opposed it bitterly. It filled us with indignation and disgust when we heard people declare most positively that they had been healed without medicine, or any device of man. As the author of the "Rubrical Text Book of the Materia Medica," and of the "Concordance Repertory of the Materia Medica," it became absolutely necessary for us to know remedies and medicines and their origin, history and uses. As a practitioner of medicine and surgery for a quarter of a century, we knew diseases and how to treat them. We could not accept a delusion, as we then believed Divine Healing to be. And yet as the years passed by, being confronted so often with people, good, honest and sincere, claiming to be healed by Divine Power of GOD, without medicine, we were finally led to investigate.

In 1895, we began the work of investigation. We visited every case possible claiming to have been cured by Divine power; for we had determined to ascertain just what there was in the subject, and publish another book for the information of the medical profession.

Like nearly all physicians, who have not investigated, and who have depended upon the opinions of uninformed persons, we thought that Divine Healing was "Christian Science" and classified it with hypnotism.

We rejected everything that did not exactly coincide with our preconceived theories and notions founded upon the teaching we received from our preceptors and professors in the medical college, and in medical journals and books.

We learned through Doctor Samuel Hahnemann, the founder of Homeopathy in the "Origenon" that "each disease is always and only a special, virtual, dynamical (Spirit-like) discordancy of sensorial condition of health." He conceived the idea of combating the spirit-like discordancy with the spirit of the drug which is produced by administering massive doses, causing similar symptoms to those produced by the disease. That, of course, is the most sensible theory ever devised by man; but I found afterward that CHRIST the SON OF GOD, in JESUS OF NAZARETH the Son of man, is the creator of the earth and all things. That He has provided for those who accept Him as "LORD of LORDS and King of Kings," to reign and rule in their lives, something better than those who reject Him.

I find that which is spiritual and unseen is just as real as that which is material and visible to the natural eye. And by accepting and appropriating what He has devised and given us in the Bible, exactly in His way, we have real, practical results in healing the sick, just as He and His Apostles did in the first Century of this era.

The Spirit known as **logos**, and also as **dunamin**, in the **Greek**, which is the creative Spirit and Son of the Most High GOD, which in JESUS of NAZARETH, made Him the CHRIST. I find that He simply and really transferred His creative and generative power into His name: **JESUS CHRIST, the Son of God**, and provided that any person called and ordained by Him, as His minister and representative, may by His authority, call His name in command over the sick and tormented child of GOD, and the disease or evil spirit causing the torment will depart, without medicine or any medical appliance.

All physicians should know this great but simple truth, and should know also, that healing of the body by the POWER IN THE NAME OF JESUS CHRIST, is only for those who accept GOD as the Supreme Being and HIS SON, THE LORD JESUS CHRIST AS SAVIOR AND HEALER.

Every Christian should ask him or herself this question: If I have no more than the natural man has in this life, what is the use of my being a Christian? The natural man only knows that when he is sick he must have doctors and medicines; but

Christians who know JESUS CHRIST as Creator, Savior and Healer, have something better than the natural man has; for they have Him who says: "I AM THE LORD THAT HEALETH THEE."

THROUGH FAITH IN HIS NAME and by doing and having done for him just what has been provided, any person is healed of disease and sickness, and delivered from torments of Satan; but those who fail to do this and come short of doing and having done for them all which JESUS CHRIST has provided, meet with failure. This is the substance of the truth in regard to Divine Healing: The POWER to heal is in the All-powerful Name of Jesus Christ the Son of God.

Any truly Christian doctor, called and ordained of God, is authorized to use this ALL-POWERFUL NAME in commanding disease to leave the person who accepts GOD as his Father and the LORD JESUS CHRIST as his Savior and Healer, and the physician while laying hands upon such person, according to Mark 16:18, may command the disease to go, and it will go without any doubt whatever.

There is another thing which Christian physicians should know as to their duty to GOD and to their fellowman. There are thousands of professed Christians who do not know the truth that CHRIST is the Healer. It is the duty of every Christian physician to instruct such in regard to this important matter, and ask the question previously stated: If a Christian has no more than the worldling, what is the use of being a Christian; for the worldlings only know doctors and medicines. Doctors, medicine and surgery are the best they can have, and a Christian physician should tell them so, and urge upon them to accept CHRIST fully and then do for them just as CHRIST would do; for He says: "Verily, verily, I say unto you: he that believeth (lives by) me, the work which I do, shall he do also, and greater works than these shall he do because I go to My FATHER."

HOW THE AUTHOR CAME TO ABANDON PRACTICE OF MEDICINE.

Having considered all these different things, we now proceed to give our readers an account of how it was we came to abandon the practice of medicine and to accept Divine healing.

We had frequently heard Divine Healing and mental healing referred to by many persons, and read about it in the newspapers of the country; but as it was generally in connection with some person publicly regarded as a magician, fanatic, or fake, we thought it was the emanation of a weak mind or some imposter, adventurer, charlatan or schemer, and paid very little attention to it, except, perhaps, in the way of derision or contempt.

Soon after coming to Chicago, in 1889, to read the proofs and superintend the publication of our books, we met Dr. John R. Boynton, at that time one of the leading physicians and surgeons not only of Chicago, but of America, who occupied the chair of surgery in one of the leading colleges of Chicago; also chief of surgery on the staff of the Woman's Christian Temperance Hospital; a leading member and preacher of Grace M. E. Church, of Chicago, standing high as a Christian man and as a learned and accomplished physician.

In an interview, while discussing with him the subject of how the multitudes were then crowding Central Music Hall every Sunday to hear one who claimed to heal disease by the power of God, he advised us not to be astonished at anything, as "all things are possible with God and them that believe."

He then told us, to our astonishment, that during the war he was a soldier and had been sent with other sick or wounded from his regiment with the army on the Mississippi to the hospital at Montgomery, Ala. He was afflicted with army or camp dysentery and convulsions or fits similar to epilepsy.

In the hospital, he received the best of medical attention, but in spite of all the medicine, treatment and advice, which had been faithfully carried out by experienced nurses, there was a complete failure to control the disease or to give any relief. He got worse and worse, until greatly emaciated and prostrated, death was imminent. The physician told him that he would die, and that there was no hope or possibility whatever for him to live, and advised him to prepare for death, which was inevitable.

The hospital steward, the nurses and attendants who knew him thought he would die every hour.

In this extremity, being a professor and possessor of salvation, and fully believing that "Man's extremity is God's opportunity," and believing that the Lord Jesus Christ has power to heal disease, he prayed earnestly and asked God, in the name of the Lord Jesus Christ, to heal him of the fits and dysentery.

As the doctor told us all the particulars and described so earnestly how "the sweet, thrill-like assurance" came to him while he was on his knees engaged in prayer that he would be healed, and with that confidence he received the impression from the Throne of God, we looked at him with profound astonishment, mingled with commiseration, that one so apparently learned and sensible should be so deluded.

We thought it was too bad and unfortunate that one so useful as a physician, and great as a surgeon, should be deceived and allow such a myth or *ignis fatuus* to take possession of his mind.

He noticed with what incredulity we listened to his statement, but it did not seem to embarrass him in the least. He

then, looking me squarely in the eye, declared to me as an honest Christian man, that as soon as he prayed and asked God, in the name of the Lord Jesus Christ, to heal his bowels and stop his fits, he received clearly the unmistakable sensation of a thrill caused by the warm, fresh blood being sent through the arteries to every part of his body, which was, to his mind, a positive assurance, convincing him that his petition and prayers were granted, and that the disease had instantly left his body.

Although he was greatly emaciated and weakened by the long-lasting disease, he received such immediate strength that he was able to get right out of bed, and, to their astonishment, showed himself to the hospital steward and nurses and then walked across the road to the hotel and asked the clerk to remember the day and date. He was given a great appetite and made strong and hearty in an incredibly short time.

From that hour to the date of our conversation—about thirty years—he had never had another fit or a dysenteric evacuation from the bowels.

Certainly, if the cure had been effected in the way and manner described and affirmed by Dr. Boynton, it was simply a miracle, but we had always considered that the days of miracles had passed, and were not willing to accept the statement that the cure had been effected by the direct and instantaneous interposition of God.

Believing that there are certain natural laws provided, which govern every case, and thinking we could discern the action of one of nature's laws in the doctor's case, we tried to show him from our standpoint, as an expert in *materia medica*, in as earnest a manner as possible, that he was simply mistaken about it being a direct and individual answer to prayer, but that the cure was effected according to one of nature's laws—i. e., *similia similibus curantur*, or "like cures like." On questioning the doctor, it was ascertained he was in an army hospital, made of boards, and that the accommodations were such that he was exposed to the effluvium emanating from fermentation in a cesspool where the soldiers deposited their offal, and that the place about the cesspool was very filthy and that the odor was terrible, such as would be liable to make a well man sick in almost the same manner and produce symptoms similar to those produced by the disease with which the doctor was afflicted. We argued that the doctor inhaled some of the poison, or nosode, from the cesspool, and it caused the cure, according to the homœopathic law: *similia similibus curantur*, instead of being healed by the direct power of God.

But the doctor was positive we were mistaken and contended that the cure was secured from God, through Christ, by the prayer of faith.

The case impressed our mind very much and gave us a very great desire to investigate the whole subject and ascertain just what there was in the subject of Divine Healing.

Soon after the interview with Dr. John R. Boynton, a woman professing sanctification, holiness and perfect love, belonging to the same church which we attended, testified that not only her daughter but herself had been healed by God in answer to the prayer of faith. Of course we, as a physician, could not accept such a statement as fact, and quickly assigned the old lady to the realm of idiocy. The idea was preposterous, contrary to reason or nature; utterly and glaringly foolish and absurd to our mind. She constantly, for weeks and months, seemed to delight in her statement, repeated over and over again, which disgusted us so much that finally we would not go to the prayer meeting.

In about six months after this the pastor of the church announced that he had just been healed by God in answer to prayer. We investigated his statement, and ascertained that his trouble had not been very serious in the first place, and that the probabilities were that inflammation of the kidneys and severe pain in the back, following exposure to cold after riding till overheated on a bicycle, had exhausted itself in the natural way. We could not accept this statement as true; yet it is certain that he was impressed very greatly with its truth, as he claimed that the pain ceased immediately when he prayed and asked God to rebuke the disease and heal his back and kidneys.

Frequently during the fall and winter of 1893 and 1894 we attended the noonday prayer meetings then being held at the First M. E. Church, corner Washington and Clark streets, in Chicago, where we heard almost every day a declaration in testimony, from various persons, that God was able and willing to heal all disease in everyone who would come to Him through the Lord Jesus Christ, and everyone who so testified declared they had been healed—many of them from incurable disease, so pronounced by leading physicians and surgeons.

One man and his wife were so persistent with their constant, every-day testimonies that God had healed them and others, and that Jesus Christ was their only physician, condemning physicians and the use of medicines, and medical helps and appliances, that we became so disgusted our attendance at the meetings was discontinued.

Whenever we attended religious meetings the same character of testimonies were made, which was unpleasant and distasteful to us. We could not controvert such statements, for if we had attempted to do so it would have caused a disturbance, and so it was we lost the desire to attend churches where there was a chance for such testimony. And this is

now about the way with physicians today, who know nothing and desire to know and hear less of this which they console themselves by calling sophistry, a delusion and humbug.

We could not admit, as a medical man, that a cure could be effected, directly, without the use of medicine or other means, by the power of God. We believed and declared that the day of miracles had passed, but had a strong desire and inclination to investigate further.

There was then for our investigation faith healing, divine healing, mind healing, healing by prayer, spiritualistic, mediumistic healing, Christian Alliance healing, Christian Science healing, hypnotism, besides "Dowieism," and others throughout the land. The people were becoming deeply interested and many were being, so it was claimed, healed.

We determined to investigate for the purpose of ascertaining just what there was and what there was not in the subject of Divine Healing, with a view of publishing a book for the medical profession on the subject. In so doing we were confronted with difficulties and obstructions which had to be overcome. These were in the way and prevented us from accepting anything unless we could see it with our natural eyes. We had no real faith and on account of preconceived ideas and opinions could not accept anything except what was seen by the natural eye.

In our experience as a physician nearly every serious case which we treated was prayed for by us that God should bless the medicine and cause it to effect the cure, and that is the way every Christian physician does. We could not accept the proposition, however, that God could heal any disease without natural medicine or surgery; and this, right in the face of the fact that God made all things which exist out of nothing, and all Christians believe that the earthly atoms of material which form their bodies will be brought together in the grave and their bodies restored and raised from the dead when Christ shall come again.

Many times we believed that God had heard our prayers for the sick, but there was no way of determining whether it was direct healing of God, or whether it was due to medicine.

Besides our knowledge and practice of medicine, in 1874, we commenced the investigation of hypnotism, and by exercising that power were enabled very often by the power of the will and the use of our hands and by sending waves of thought to the brain of the sufferer to expel pain from the bodies of the people who came to us. On account of this knowledge and power our mind was made up, to a great extent, that the healing that we had heard of, in such cases as we were investigating, was produced by animal magnetism or by hypnotic influences.

We will say here that our knowledge of and experience with hypnotism showed us that such power is of the animal man, and we believe that Satan causes impure men to use it for the destruction of weak-minded people. It is a dangerous power to use, and we warn everybody to beware of it and those who use it, for it is of Satan.

In January, 1895, we gave up our practice in Chicago, and, at the instigation of the agent of the Ben Butler estate, went to old Fort Union, New Mexico, to start a National Sanitarium for consumptives.

Old Fort Union was not in a condition to be used as a sanitarium, and the administrator of the Ben Butler estate failed to carry out the agreement of his agent to furnish the means necessary to repair and prepare. The enterprise was a complete failure, and we were left in a strange land among strangers without a dollar, and three hundred and fifty dollars in debt. Worse than this, we were threatened with imprisonment if we did not pay for the supplies with which the men who went with us to work in repairing were supported.

In every great trial and need we have always gone to God in prayer, so in this trouble God heard and answered our prayers by causing the business men of Las Vegas to furnish the money to pay the debt and secure our services in an attempt to establish the proposed National Sanitarium for Consumptives at Las Vegas. The people secured an admirable site for the building and delegated us to go to the Eastern states, where the dread disease of consumption is so prevalent, and lecture in all the towns and cities on climatology, showing the fact that about fifty per cent of all the people suffering with consumption who go to New Mexico get well, on account of the peculiar conditions of climate, which we believe to be true.

We went to Boston and commenced our work of lecturing through the New England states. There we had an opportunity of completing the investigation of so-called "Christian Science" and other cults claiming the power to heal. We found that all of them are of the mind of man and not of God.

We found, however, that as in hypnotism, or animal magnetism, there is something real in all of them, but not of God. The medical profession and the ministry does very wrong in declaring there is nothing in them. Those who do say so have never investigated and only jump at a conclusion. Innocent Christian people are left to find that ministers and physicians have deceived them by saying there is nothing in such cults, and when they find there is, they are led by the flesh to accept, and in this way many people have been led astray; when, if ministers and physicians would investigate, and, finding just what there is in so-called "Christian Science" and

other similiar cults of man and the devil, explain to the people how such cults are conducted and results secured, thousands of innocent men and women would be saved from spiritual, if not physical and financial injury. It was while inquiring and investigating such cults in New England and while in Keene, N. H., we met with a brother while attending the class meeting at the M. E. Church in that city. He declared to us that Divine Healing was not "Christian Science" nor of man, but of God, and that such healing was through Christ as a living, personal Savior. He had compiled about three hundred extracts from the Bible, giving declarations, promises and provisions made by God for the healing of the body which will, together with remarks made by us, be found in the following chapter.

GOD'S PROVISIONS FOR HEALING SICKNESS CAUSED BY DISEASE AND TORMENTS AND BY DEMONS OR EVIL SPIRITS.

Chapter XXVI.

It has been hidden from the people of the world for eighteen centuries that Christ was "manifested to destroy the works of the devil," and that "Jesus of Nazareth was anointed with the Holy Ghost and with power so He went about doing good and healing all who were oppressed of the devil." Acts 10:38.

We find that from the commencement of His ministry, every day, all the time, everywhere, even down to the last act He did, Christ taught and preached "the Kingdom of Heaven is at hand," "cast out demons and healed the sick." Even the last act He did when betrayed and arrested, when Malcus' ear was cut off, He picked it up and replaced it where it belonged and restored it by healing it. He healed all who came or were brought to Him, who accepted Him. He is doing the same through His chosen ministry in this age. Healing is for all who believe.

Christ says (John 14:12): "Verily, verily I say unto you: he that believeth on me (unto obedience) the works that I do shall he do also, and greater works than these shall he do; because I go to my Father."

Again He says (John 20:21): "Peace I leave with thee; as the Father has sent me, so I send you."

Again He says (Matt. 28:19-20): "Go teach all nations, baptizing them into the Name of the Father and the Son and the Holy Ghost, teaching them to observe all things I have

commanded, and lo, I am with you always, even unto the end of the ages. Amen."

"And He said unto them, Go ye into all the world and preach the Gospel to every creature. He that believeth (unto obedience) and is baptized (by water and the Holy Spirit: the one baptism) shall be saved (and healed), and he that believeth not (unto obedience) shall be condemned." (Literal translation from the original Greek.) "And these signs shall follow them that believe. In my name shall they cast out demons, they shall speak with new tongues * * * They shall lay hands on the sick and they shall recover."—Mark 16:15, 17, 18.

(The Greek word **Sozo**, translated in the common version as *saved*, means both *saved* and *healed*; as much *healed* as it does *saved*. The Greek word **pistauv**, translated in the common version as "*believeth*," means *obeyeth* as much as it does *believeth*. It means the one as much as it does the other.—Author.)

Christ is the same today as he ever was. "He is the same yesterday and today and forever."—Heb. 13-8.

Most pastors and evangelists preach a gospel for the saving of the soul, and we endorse such preaching because it is in accordance with the Scriptures; but we also find that Christ's suffering and death on the cross was for the body as well as for the soul.

"Surely he hath borne our griefs, and carried our sorrows."—Isaiah 53:4, 5.

"When the even was come they brought unto Him many that were possessed with demons; and He cast out the spirits with His word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bore our sicknesses."—Matt. 8:16, 17.

"Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes we were healed."—I Peter 2:24, 25.

When were we healed? We answer, nineteen hundred years ago, and we by appropriating to ourselves what Christ did for us then and by getting rid of all sins according to the Scriptures, are delivered and healed now. The work commences just as soon as the case is laid upon Him, according to the Scriptures.

Therefore any person may be delivered and healed who will meet the conditions prescribed in the New Testament, and do and have done for him what the Lord has provided. Not by prayer alone; but by doing and having done all the Lord requires, according to the Scriptures.

Christ said: "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath

sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4:18.

"And the power of the Lord was present to heal them."—Luke 5:17.

After Jesus of Nazareth had overcome the devil; being tempted of him in the wilderness, the power (the **dunamin** or Christ) of the Holy Ghost came upon Him and He went back to Galilee and commenced His ministry.—Luke 4:14.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness, and all manner of disease among the people. And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had paralysis and He healed them. And multitudes followed Him.—Matt. 4:23-25.

He then went into a mountain and delivered the wonderful discourse giving the Constitution of the Kingdom of Heaven, as recorded in the fifth, sixth and seventh chapters of Matthew.

"When He came down from the mountain, great multitudes followed Him, and behold, there came a leper and worshiped Him, saying, Lord, if thou wilt thou canst make me clean. And Jesus put forth His hand and touched him, saying: I will; be thou clean. And immediately his leprosy was cleansed."—Matt. 8:1-3.

Jesus Christ says His ministers shall do the same work which He did. He also says: "As the Father has sent Me, so I send you." Are His professed ministers doing the work which Christ did? Can it be that one who professes to be a minister of Christ and rejects what Christ says, and fails to do what He directed, is truly Christ's ambassador or minister? Ministers do not follow Christ because they do not understand, having the teachings and doctrines of men. They have not the faith of Christ because they have not His word abiding in them. Christ says:

"If you abide in me and my words abide in you: you shall ask what you will, and it shall be done unto you."—John 15:7.

Lepers can be cleansed, those sick with disease healed, and those tormented by demons delivered, according to the Word of Jesus Christ, by doing in His Name, just what He did. Why will ministers professing to represent Christ not do the works which He did, when He tells them they shall?

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of paralysis, grievously tormented.

"And Jesus said unto him: I will come and heal him.

"The centurion answered and said: Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed; for I am a man under authority, having soldiers under me: and I say to this man go, and he goeth; to another come, and he cometh; and to my servant do this, and he doeth it.

"When Jesus heard it, he marveled, and said to them that followed: Verily, I say unto you, I have not found so great faith, no, not in Israel.

"And Jesus said to the centurion: Go thy way; and as thou hast believed, so be it unto you. And his servant was healed in the self same hour."

Here is an example teaching faith to be founded on humility; for the centurion felt in his heart that he was unworthy to have the blessed Jesus to come under his roof. Besides this it will be readily seen that it was his faith in Jesus and His Word which secured healing for his servant.

Likewise, whenever any person really has humility, they exercise faith and know in the heart that Christ will heal and can not be put off from having a minister of Christ say the Word in His Name. But it should be known to all that no one can, like a parrot, say anything "in His Name," and have it effectual. A minister or any other person who effectually uses "the Name" of Christ in a command, or in laying on of hands, must really be "in His Name" by having carried out Acts 2:38, Gal. 3:26, 27, and Romans 6:3, 4.

Be not deceived and think you have faith for what God never promised. "It is not every one who sayeth Lord, Lord (prayeth); but he that doeth the will of my Father," is what Jesus says.

After the centurion's servant was healed, Jesus Christ went to Peter's house, where "He saw his wife's mother laid, and sick with a fever; and He touched her hand (rebuking the fever), and the fever left her, and she arose, and ministered unto them."—Matt. 8:14, 15.

"When the even was come, they brought unto Him many that were possessed with demons; and He cast out the spirits with His Word, and healed all that were sick; that it might be fulfilled which was spoken by Isaiah the Prophet, saying: Himself took our infirmities, and bare our sicknesses."—Matt. 8:16, 17.

Read also verses 28 to 32 and learn how he delivered the insane and drove the legion of demons into two thousand hogs and every one of them became as crazy as the men out of whom they were driven, and ran down into the sea and were drowned. We find that at the Name of Jesus Christ, pronounced in a rebuke and demons commanded to depart, of insane people, in due time, when the necessary battle is fought,

are restored to their minds. This work is for the ministers of Christ to do, and a curse is upon them if they do not. Read Ezekiel 34.

In Matt. 9:20-26, Mark 5:25-34, and Luke 8:43-48, read the account of how Jesus healed a woman who for twelve years had a dreadful sickness, which no doctor could heal. She had spent all of her money and was made "worse rather than better." Seeing Jesus surrounded by a great multitude she humbled herself and in that way, evidently on her hands and knees, she crawled between the people's limbs, and her faith, thus manifested, drew from Jesus the Christ power (*dunamin*) and she was healed and Jesus said unto her: "Daughter, be of good comfort; thy faith (Greek *pistis*) hath made thee whole."—Matt. 9:22.

Every one may touch him now and be made perfectly whole, for he says, "Lo, I am with you always, even unto the end of the world."—Matt. 28:20.

"And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom and healing every sickness and every disease among the people."—Matt. 9:35.

"But seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."—Matt. 6:33.

"Heal the sick, cleanse the lepers, raise the dead, cast out demons, freely ye have received, freely give."—Matt. 10:8.

May every one of God's children see that they must give to God as well as receive, and just as freely as they expect to receive.

"Then He called His twelve disciples together, and gave them power and authority over all demons and to cure diseases."—Luke 9:1.

"And when He had called unto Him His twelve disciples He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease."—Matt. 10:1.

"For unclean spirits, crying with loud voice, came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed."—Acts 8:7.

"In the Name of Jesus Christ of Nazareth rise up and walk * * * And immediately his feet and ankle bones received strength, and he leaping up, stood and walked."—Acts 3:5, 6, 7.

Paul "Said with a loud voice, stand upright on thy feet, and he leaped and walked."—Acts 14:10.

"To whom Paul entered in, and prayed, and laid his hands on him, and healed him."—Acts 28:8.

"To another faith by the same spirit, to another the gifts of healing by the same spirit."—I Cor. 12:9, 28.

One of the gifts of the Holy Spirit is that of healing the body. All do not have that gift, but only such as the Holy Spirit gives it to, "as He wills."—I Cor. 12:11.

Why should any reject the Holy Spirit or any of His gifts? Only Satan in control would prevent.

"Which came to hear Him and to be healed of their diseases."—Luke 6:17.

"And healed them that had need of healing."—Luke 9:11.

"And they held their peace, and He took him and healed him, and let him go."—Luke 14:4.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God."—Luke 17:15.

Read all about the healing of the ten lepers in this case. "As they went, they were healed." Jesus told them to go and show themselves to the priests, and as they went they were healed.—Luke 17:11.

"Jesus said unto him, Go thy way; thy son liveth; and the man believed the word that Jesus had spoken unto him and went his way."—John 4:50.

"Jesus said unto him, Rise, take up thy bed and walk."—John 5:8.

"Would you be healed?" Then read this case in John 5.

"So when this was done, others also, which had diseases in the island, came and were healed."—Acts 28:9.

Read all about this case. Paul had the gifts of healing and healed people when they had the faith, just as Christ's true ministers are doing today. Doubters and skeptics twit believers with Paul's "thorn in the flesh," without knowing, as the Scriptures plainly teach, that his "thorn in the flesh" was his Jewish brethren, who persecuted him even unto death. Paul was a perfect man and had no bodily infirmity, and there is nothing whatever in the Scriptures to indicate that he had any disease.

"For this cause many are weak and sickly among you, and many sleep."—I Cor. 11:30.

The Lord's supper is in part a health ordinance. Because many make a play of it, and do not discern or see that the bread is really His flesh, as He said He would give (John 6:51), "Many are weak and sickly, and many sleep." The truth as it is in the Scriptures is not being taught in the different churches. Do not the members of the different churches want to know the truth? We preach the truth, fearlessly and with the love of Christ in our hearts. We are not after, nor do we desire to proselyte any one, nor take any one out of or advise any person to leave a church; but we do plead with church members to hear and receive the truth, according to the Scriptures.

"Fools because of their transgressions, and because of their iniquities are afflicted. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."—Psalm 107:17, 19, 20.

"Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy sins."—Micah 6:13.

"For they are life unto those that find them, and health to all their flesh."—Prov. 4:22.

"Behold I bring it health and cure, and I will cure them."—Jer. 33:6.

"O Lord my God, I cried unto thee and thou hast healed me."—Psalm 30:2.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."—Exodus 15:26.

"There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicine."—Jer. 30:13.

"And ye shall serve the Lord your God, and He shall bless thy bread, and thy water, and I will take sickness away from the midst of thee."—Exodus 23:25.

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall."—Malachi 4:2.

"See now that I, even I, am he, and there is no God except me; I kill, and I make alive; I wound and I heal; neither is there any that can deliver out of my hand."—Deut. 32:39.

"And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."—II Chron. 16:12, 13.

"Turn again and tell Hezekiah the captain of my people, Thus said the Lord the God of David thy father, I have heard thy prayer, I have seen thy tears, behold I will heal thee."—II Kings 20:5.

God didn't tell Isaiah to take a fig to heal Hezekiah; that was man's work. God can and will do these things, without men's ways, for He says, "My ways are not man's ways."

"For I will restore health unto thee and I will heal thee of thy wounds, said the Lord."—Jeremiah 30:17.

"Come let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up."—Hosea 6:1.

Read the promise to the sick who accept God for their healer, in the second verse of Hosea, 6.

"The diseased have yet not strengthened, neither have ye

healed that which were sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.”—Ezekiel 34:4.

This is to the ministers; God help them to heed it.

“Heal me, O Lord, and I shall be healed; save me and I shall be saved.”—Jer. 17:14.

“As your faith is, so it shall be unto you.” JESUS THE CHRIST.

Preachers tell the people to follow Christ. We ask, are they doing it? “And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you.”—Luke 10:9.

This command is to all that preach Christ today. When Christ really calls anyone to preach the Gospel, He gives them the faith and the power and the authority to cast out demons and heal the sick, as a sign proving such to be His ministers. Mark 16:17, 18. Hebrews 2:4.

“By stretching forth their hands to heal.”—Acts 4:30.

“And He sent them to preach the Kingdom of God and to heal the sick.”—Luke 9:2. Are His ministers doing it now?

“And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils; and He healed them.”—Matt. 4:24.

Christ is no respecter of persons; the same faith brings the same power today.

“And a great multitude followed Him because they saw His miracles which He did on them that were diseased.”—John 6:2.

“Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid hands on every one of them, and healed them.”—Luke 4:40.

The sunset or evening hour—the twilight hour is the time when Jesus did most of His mighty works. He was raised from the dead at that hour.—Matt. 28:1, 4.

“And they cast out many devils, and anointed with oil many that were sick, and healed them.”—Mark 6:13.

“And the whole multitude sought to touch Him, for there went virtue out of Him, and healed them all.”—Luke 6:19.

“And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole.”—Matt. 14:36.

“And Jesus answered and said, suffer ye thus far, and He touched his ear and healed him.”—Luke 22:51.

“Then saith He to the man, stretch forth thine hand, and he stretched it forth, and it was restored whole, like as the other.” “Then the Pharisees went out and held a council

against Him, how they might destroy Him.”—Matt. 12:13, 14.

They wanted to destroy Him because He healed the man. The same spirit is in the world today. Read the 9th chapter of John. They turned a man out of the synagogue because he testified that Jesus healed him.

“And He healed many that were sick of divers diseases and cast out many devils.”—Mark 1:34.

“And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet, and he healed them.”—Matt. 15:30.

It does not say He blessed the means the doctors used; it says He healed them.

“Is any sick among you? Let him call for the elders of the assembly; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. * * * Pray one for another that ye may be healed.”—James 5:14, 15, 16. This is a provision for those who have been “begotten and born of the One Spirit into the One Body,” the Spiritual Body of Christ. It is also a command, not for unbaptized believers who have no elders, but for members of a local Assembly who have elders ordained as such, according to the Scriptures.

It does not say call for the doctors. There is no place in the Bible that says call for the doctors. It says call for the elders of the Assembly. This is for Christians to do.

There is only one place in the Bible where the doctors are called on, and that is to embalm the dead.—Gen. 50:2.

“In vain shalt thou use many medicines.”—Jer. 46:11. “And Joseph commanded his servants, the physicians, to embalm his father.”—Gen. 50:2.

“And the blind and the lame came to him in the temple; and he healed them.”—Matt. 21:14.

The blind have received their sight; the deaf ears have been made to hear; the dumb have been made to speak; the lame have been made to walk; the sick have been healed; insane have been restored to their natural senses, and demons have been cast out by the Lord through this ministry. This work has been going on for twenty years (since 1896).

“And Jesus went forth and saw a great multitude and was moved with compassion toward them, and He healed their sick.”—Matt. 14:14.

We do the work which Jesus did, as He and His apostles did it, and have the same results in every case where the individual or their friends have the faith.

“Bless the Lord O my soul, and forget not all His benefits,

who forgiveth all thine iniquities, who healeth all thy diseases."—Psalm 103:2, 3.

If the Lord heals all, there is none left for the doctors.

"Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?"—Jer. 8:22.

"And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest, upon thee; but will lay them upon all them that hate thee."—Deut. 7:15.

Christ is truly the same, in His true ministers, as He was when He was in His own body: the body of Jesus of Nazareth, here on earth, and all that people have to do is to accept it and realize that His Spirit is in His ministers. If this is true, they will treat His ministers just the same as they would Him, if He were before them in His own body. His ministers have "the faith of Christ" because His Spirit is in them and has possession.

"And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sickness, and to cast out demons."—Mark 3:14, 15.

He also called and commissioned with His power (**dunamin**) seventy others, and since He ascended to Heaven and sits at the right hand of God in Heaven He has called and given His Spirit, His power to those whom He has really called.

"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."—Acts 5:15.

"For He had healed many, insomuch that they pressed upon Him for to touch Him, as many as had plagues."—Mark 3:10.

That is just what the people have in many places done where we have held meetings. They have pressed around us by the hundred, pleading with us just to touch them in the Name of Christ, and many have touched our clothes and have been healed. In a number of cases people have been healed just by being in the audience and hearing us preach and pray. The power which healed them was "Christ in us."—Col. 1:27.

It is wonderful what faith will do, when people have the true article. O, we say to all: "Have the faith of God." "As your faith is so it shall be unto you." That is what Christ says to all.

"And he could there do no mighty works save that he laid his hands upon a few sick folk and healed them."—Mark 6:5.

This was at Nazareth. If Jesus could do no wonderful

works at Nazareth because of unbelief, how could it be expected that His ministers could in this age of the world? When people give way to unbelief and rejection of the servant or minister of Christ, they give way to the devil. When that is the case nothing can be done. There must not even be a question as to the genuineness of Christ being in His minister, if anything is accomplished. Sometimes it takes people a long time to make up their minds. They have to watch, test and try the minister. Then the devil takes advantage and makes them question, suspicion, doubt and procrastinate. Don't give way to Satan.

"And they departed and went through the towns, preaching the gospel, and healing everywhere."—Luke 9:6.

They were commanded to heal the sick as well as preach the gospel, and that command is on all until the gospel is preached to all the world and every creature. O, that all ministers were doing that work.

"There came also a multitude out of the cities and round about unto Jerusalem, bringing sick folks, and them that were vexed with unclean spirits; and they were healed every one."—Acts 5:16.

CONVERSION OF THE AUTHOR— CONTINUED.

Chapter XXVII.

We had always considered that the Bible was the word of God and that every word in it from beginning to end was true; but we had never searched the Scriptures to find out what was revealed by these extracts and quotations from the Bible. They are certainly in the Bible.

After searching the Scriptures we had to accept them. We found they contained God's words. Then reason led us to say: Well, I have always accepted the truth in the old maxim: "Man's extremity is God's opportunity," and the first case I have where there is no possibility of medicine, surgery or medical science reaching it, I will do what Jesus Christ declared in the 16th chapter of Mark. I will pray and ask God to bless the laying on of hands in His name, **believing His word is true**, and will expect that His power will be used for the healing of the sufferer.

Sure enough, such a case was presented to us while we were traveling and lecturing. We had gone through the New England states, New York City, Philadelphia, the state of New Jersey, and were in Delaware engaged to lecture in Wilmington.

On the 29th day of January, 1896, three months after becoming acquainted with the fact that God had made provision for the healing of bodies, we received a telegram from New York City, urging us to come and diagnose a case for a lady who had been given up by the doctors to die.

The parties knew of our ability as a physician, and wanted our judgment and counsel on the case, even if nothing could be done. On seeing the patient that evening we found her, indeed, past all hope; so far as the wisdom and ability of man was concerned. She had an abscess in her bowels fully as large as, and shaped similar to, an oblong football, reaching from the right side of the spine, involving the right kidney to the front of the navel. Her abdomen was greatly distended. Pushing on the abscess at the back, the fluid could be felt crowding at the navel. She was greatly emaciated, and so weak she could not help herself. Her skin was dry and brown, and altogether she was in such a wretched condition it was thought impossible for her to live more than a few days, unless something was speedily done for her. Surgery and medicine was out of the question. Man could do nothing for her. If anything was done for her, God must do it; and so we told her and her friends. Then, for the first time, whilst praying for a sick person, the Holy Spirit impressed upon our heart a feeling of assurance that our prayer was heard and answered. Never will we forget the sweet and hallowed influence that filled and thrilled us. It was the "Blessed Assurance." It was the "still small voice" of God, which we heard for the first time. We told her and her friends that we believed she would get well. One of them scolded us, saying that she thought it was a sin to encourage the poor woman to hope for life, when she believed that we knew differently. We then reiterated in the strongest and most emphatic manner possible, that the woman would get well in spite of that woman's unbelief. The woman herself was certainly led of God to receive the impression that she would be healed and believed.

She commenced to improve at once. The abscess gradually disappeared, and in three months she was able to return to Boston, where she still lives. She has been well ever since—now, more than nineteen years.

The heavenly message received and the truth revealed in this case fixed the truth in our heart (not in our head), and it has never for one moment departed from us,—the conviction that GOD, through the LORD JESUS CHRIST and the HOLY SPIRIT, is the HEALER of His people.

There was one thing that seemed impossible for us to understand and accept. We could not see how, and by what means GOD had healed that woman. We anxiously and carefully read the New Testament Scriptures with a view of

finding out, if possible, how it was; for we knew it would be necessary for us to explain it to human beings who did not know and had no idea of the truth that CHRIST is really the Healer as well as Savior of human beings.

We anxiously and carefully searched the New Testament Scriptures and saw that declaration of JESUS to the woman who had been healed. We said: "How can faith be a remedy?" We had compiled and published twenty-seven volumes of *Materia Medica*, giving the origin, history, symptomatology and usage of every material remedy, but never thought or knew there could be any other kind of a remedy.

We went to work to investigate what faith really is with a view of making it known to our confreres of the medical profession.

We made inquiry among the leading professors and physicians, and not one of them could tell us what there was in faith that could heal any person. We then went to the Bible and were directed to Hebrews 11:1, where it says: "Faith is the substance of things hoped for." We could not see how "faith" could be a substance. Our mind was confused; we could not understand it, but the thought came to us that faith was connected with the Divine Words and Works of GOD. So it was, having accepted CHRIST fully as our Savior and as our Intercessor, we went to GOD in His Name, and asked Him to direct us that we might understand what faith really is.

THE SUBJECT OF FAITH AND KINDRED SPIRITUAL TRUTHS.

Chapter XXVIII.

Conversion of Author, Continued.

Faith is an invisible substance as much as gas, electricity, or air are substances.

In Matthew 9:22, we read of the woman who had been sick for twelve years and treated by a number of doctors; spent all her money; was made worse rather than better; saw JESUS in the crowd. She saw something in Him that she had never seen in any physician or any person living. It was a spiritual substance which her spiritual eyes or FAITH discerned. As soon as she saw that mysterious Person known as the Christ Spirit in Jesus of Nazareth, she knew that if she could but touch His garment, she would be made every whit whole. It was her faith acting, that caused her to immediately touch Him. In order to do so, she had to get down on her hands and knees, and crawl between the limbs of the people who were surrounding JESUS. They were as thick as sardines in a box around Him. She could only touch the lower hem of His garment below His knees. As soon as she did so, JESUS CHRIST cried out: "Who touched me?"

The Apostles immediately surrounding Him, said: "We all touch you Master."

The Dunamin or Spirit of Christ, Son of God.

He replied: "Someone touched me for I felt **dunamin** go out of me." (**Dunamin** is the Greek word which means Spirit, Son of GOD), and looking down He saw the woman crouching at His feet. She acknowledged that she had been instantly healed when she touched Him.

The fact of the matter is that in JESUS of NAZARETH was the **SPIRIT, SON OF GOD**, the Creator of the world, and the woman's faith enabled her to see Him and caused her to come in touch with Him. As soon as she did the **dunamin**, or SON OF GOD SPIRIT went into her body and she was healed. Then it was that JESUS said to her:

"Daughter be of good comfort; thy faith hath made thee whole."

True faith in any person causes them to do what JESUS or one of His chosen ordained ministers directs.

Faith is an attribute of the human being which goes out to and takes hold of the SON OF GOD SPIRIT whether it

be in JESUS OF NAZARETH when He was here on earth, or whether it be in a man or woman who is a chosen, ordained minister called of the LORD. That minister always knows that he was called of the LORD, and that he has that in him which was in JESUS OF NAZARETH. When people can discern that it is in him and will come in touch with that minister, or have him lay hands upon them, thus representing JESUS CHRIST, and doing and having done for them what is necessary according to the Scriptures, they will be healed.

There was never any such thing as faith until JESUS CHRIST came to earth. The word faith is not found in the Hebrew language; neither is it found in the Old Testament, as it came from GOD through the writing of prophets and holy men of old. It is true it is found once in Deuteronomy and once in Habakkuk, but the Hebrew word translated in those passages as FAITH does not mean faith. The first time the word faith is used in the Bible is in the tenth verse of the eighth chapter of Matthew. It is true that the word faith occurs in the translation of the sixth chapter of Matthew, but it is not from the word that JESUS used every time he spoke the word.

The word *pistis* which is translated faith in the English Testament was coined by the LORD Himself. It is not found in Greek literature, nor in common correspondence. It is only found in the New Testament, or in discourses or epistles written on the subject of Bible truths.

Then it was that GOD impressed upon our mind the memory of an occurrence which took place while we were a telegraph operator directly after the close of the war between the States, in 1865-6. We were chosen as an expert operator to go to New York to send out press reports to the daily papers published in Boston, Providence, Portland, Springfield and other New England cities.

Opposite to us on the other side of the aisle sat Thomas A. Edison, the now distinguished inventor. We worked together all that winter, he receiving messages from the New England States and we sending out the press reports for the newspapers, each of us being rapid and experienced telegraphers.

One murky morning in February, 1866, our wires were crossed and our sending came back to Mr. Edison on the wire he was working and he stopped us. We reported to the wire-chief and asked him to supply us with another wire. It was while so waiting that Mr. Edison spoke to us and said:

"Gentry, there is something strange about electricity, and it is remarkable how few really understand what it is." He said while at Washington, he visited the Congressional Library and searched in all the scientific works, but could find no

scientist who stated what electricity was, and when he came north he had inquired of the professors at Harvard and also at Yale College, but not one of them could tell him what electricity was.

In a joking manner we said to him: "Tom, why in the world didn't you ask me? You know I could have told you what electricity is."

He answered: "Well, if you are so smart as all that, I wish you would tell me what it is."

We answered: "That is easy, **electricity is electricity.**"

He smiled very loudly.

Then we said: "If you are so smart, tell me what you **think** electricity is."

He replied: "Electricity is a substance."

We said: "How can that be? You can see a substance but you cannot see electricity."

He stood and reached up to the gas chandelier, which was immediately over the aisle between us, and turned on the gas.

He said: "Do you smell anything?"

We answered: "Yes, I smell that gas and you had better turn it off for there is a gas jet lighted in the next chandelier and as soon as the gas reaches it, we will have an explosion."

He turned off the gas, but reaching to his vest-pocket he pulled out a match and scratched it on his right hip, turned on the gas again and lighted it.

He said: "You see there is a substance in that gas, or it would not smell, neither would it burn. When I first turned on the gas you could not see it; you could only smell it. There is a substance in this space between us; it is so dense that it conveys the vibrations made by my vocal cords to your tympanum or drum head, and you can hear me talking to you; besides, this atmospheric air presses down upon your head fifteen pounds to the square inch. It is a substance you cannot see, and so it is I have found electricity to be a substance."

He then remarked that he had found by experiment that he could measure electricity, and so it was he invented the electric meter by which electricity is measured and sold.

We had forgotten that incident, but surely GOD brought it into our mind and we applied it to the subject of **FAITH**. Then we said: If faith is a substance, we can measure it like gas or electricity, and if there is such a thing possible we will find it in the Bible. We, therefore, looked in the Concordance of the Bible and found there was the word "measure" as applied to faith, in Romans 12:3, which, on finding, we read as follows:

"Think soberly according as GOD hath dealt to every man the measure of faith."

And here it was we found that JESUS said to the woman:

"Thy faith hath made thee whole." Faith was illustrated by her; as soon as she saw it was the Spirit of the SON OF GOD, known as the CHRIST SPIRIT in JESUS, she had a consciousness in her heart that if she would come in contact with that Spirit she would be healed. Here we have a plain example which gives us an understanding of what faith is. We, therefore, declare by the authority of GOD'S Word and in the love and fear of GOD that any person who will have faith, "even as a grain of mustard seed," which will cause the individual to humble him or herself to do and have done for them just what CHRIST has provided and directed in His Word, will be healed without medicine, surgery, or any appliance of man.

But the faith must be perfect and not permit the individual to try to help GOD. GOD does not want any person's help. When any person has faith in the LORD JESUS CHRIST they know, without any doubt whatever, that they will have just what GOD has provided without them taking any medicine, using douches, or appliances of any kind. Indeed, if any person does have doctors or medicine, they will not be healed or blessed, unless it is done in the natural way, in which people are inveigled into this, that and other doctrines and practices, gotten up by men or women, such as so-called "Christian Science," "mental healing," etc.

We will explain this matter more fully further along in this article.

Faith, as we have just said is an attribute of the human spirit, which is just as real as atmospheric air, gas, or electricity. It is the only remedy that GOD has provided for the healing of His Children.

Faith connects man with GOD through JESUS CHRIST, as the cable connects the ship with the anchor attached to the earth. In that figure, GOD takes the place of the earth and man takes the place of the ship. The anchor is CHRIST and the cable is faith which connects man with GOD through CHRIST the anchor.

It is just the same, but in the natural, in the case of a person accepting and believing in any earthly physician. What can a doctor do for a patient who has no faith in him?

Of course, we acknowledged that the blessing of healing the body from disease or torments by the LORD JESUS CHRIST is only for those who accept and believe on Him as the SON OF GOD, just the same as in the case of any person accepting and believing in an earthly physician; but the faith that reaches out and takes hold of CHRIST is altogether different. One is spiritual and the other is natural, because the person who employs the doctor sees him, but true faith is that which takes hold on GOD and CHRIST without seeing, only know-

ing that They exist and that They are just as real as though They could be seen with the natural eye.

For those who do not accept JESUS CHRIST as the SON OF GOD as a personal Savior and Healer, there is nothing but doctors, medicine, surgery, "psychotherapy," "Christian Science," etc., which is all of the material, physical or psychic.

While in His own body on earth, He cured all who came or were brought to Him by His Word of Command. When He left the earth His power to heal and save was placed IN HIS NAME, which His chosen ministers, to whom He gives His FAITH, may use in the command and the sick and tormented are healed when they do and have done for them just what He said. He declared: "Verily, verily, I say unto you: He that believeth (lives by) me, the works which I do SHALL he do also."

True faith in CHRIST is of the spiritual. Man is a spirit. The reader of this is a spirit. The body in which the reader lives is of the flesh and material. As soon as the reader goes out of the body, the body dies and returns to the mother earth. Men and women can have "faith" in doctors or anything else, but it is not of the spiritual, and is not Divine Faith, but confidence or trust. It is of the brain, or intellect—the soul.

THE PSYCHE OR SOUL.

Psyche is of man and reaches no higher nor lower than the earthly. "Christian Science"—"Psychotherapy" is entirely of the soul or intellect in man and exists only in his mind and thoughts.

Psyche in the Greek is translated "soul" in our language. Man is composed of a body, a soul and a spirit. Just as soon as a child is born into the world GOD breathes into it the spirit of life, and the combination of the spirit of life with the material body results in forming the soul. The soul is located in and of the brain. The brain is made of the same substance as the flesh and bones of the body and is of the material. Then, the faith of a man or woman in man, or anything material is of the soul and not of the spirit.

Men and women formulate a doctrine and teach it; people accept it; they believe it; they have faith in it; but it is not the spiritual faith which takes hold of GOD; it is human faith and can only take hold of that which is visible to the naked eye, or can be heard with the natural ear.

How can any power in man destroy the works of the devil? JESUS CHRIST, the manifestation of the power of GOD in the flesh is the only power which can actually and effectually eliminate disease and stop sickness caused by disease.

Disease causes sickness. Physicians cannot see disease because it is spiritual. They can only see the symptoms

caused by disease, which, in combination is called sickness, and the sickness is called by some special name on account of characteristics and peculiarities.

Neither medicine made of material, nor **psyche** or soul, which is in and of the flesh, can drive out disease, only as men or women of superior intellects can control or influence the intellect of a weaker brain.

Psyche can only suggest and act upon the weaker mind of a hysterical person, or upon people who are so susceptible as to be influenced to believe anything a stronger mind will suggest, even a falsehood, such as "Christian Scientists" teach that there is nothing real but only "seems" to exist; that there is no sickness, or pain, which is all a delusion.

We had an example a few years ago which will better explain this matter than we can in a descriptive statement. It is as follows:

When we were holding meetings in Gilman, Illinois, a number of years ago, a woman came to us who had been subject to epileptic fits all her life, sometimes having from one to a dozen paroxysms or convulsions a day. She had been to all the doctors in her part of the country and had done everything she or her friends could hear of, or think of, but had received no relief; the fits went on just the same.

At one of our meetings she, with eighteen other women, presented themselves for ministry. When we came to her she told us that she was subject to epilepsy or falling fits and had been so afflicted ever since a young child; everything had been done for her that could be done, yet no relief.

We said to her: "Well, you have heard the gospel preached and you have heard about the healing of the body and deliverance as recorded in GOD'S Word. Now, if you will stand upon GOD'S Word and His promises, you can depend upon it, after doing and having done for you what He has provided, you will be delivered."

She answered: "No, I could not do that."

"Well," we answered, "you will have to do so in order to be healed; you have to take GOD'S Word just as it stands and follow it; stand upon it."

She said: "I know I could not do that."

We said: "Well, then, you can think about it and come again," and so it was the meeting was closed and nothing was done for that woman. Three days afterward she came again to the meeting and at the conclusion of the discourse presented herself and said that she had had more fits than ever; that she had suffered intensely ever since she attended the meetings, but she had determined to do what she was told to do and she had come prepared for it.

We said: "We are glad to hear it and will willingly do

for you whatever is necessary if you have really and truly accepted GOD'S Word and will stand on it." We meant by that that she should be steadfast, immovable, and abounding, but she did not really understand us. Then she put the Bible, which we noticed she had under her arm, after opening it, on the floor and stood upon it with her feet.

Well, strange to say, she never had another fit as far as we can learn. Now, it was not her faith in GOD; it was her faith in the idea which she, by mistake, had gained by want of understanding, from our remarks. Her faith was in standing on the Word of GOD with her feet.

There are people going around the country with a bottle of oil in their pocket anointing every person they can make believe will be healed if they are anointed. As recorded in James 5:14, it will be found that anointing of oil is for the sick and not for epilepsy, or for those suffering from evil spirits of infirmity or demons. It will be noted by reading that passage that the prayer of faith attending the anointing must be made by two or more elders, not one elder. Yet elderly, and many times young people, are anointing men and women and even children who have no faith whatever in the name of JESUS CHRIST for the healing of the body.

Anointing of oil is all right when it is done in the way and manner GOD has provided and for the purpose mentioned, that is sickness. People who have not the Holy Spirit and cannot discern the spirit cannot understand that torments are not sickness and that GOD has never provided for the anointing of a person suffering from torments. Hence it is that CHRIST as the Healer Divine has been greatly wronged and the system which He has given to the world has been brought into disrepute by would-be ministers who are taught by and take the word of men in place of literally taking GOD'S Word and being guided by it. Because of this, there have been great failures and, in consequence, but few people accept Divine Healing as of CHRIST.

Another matter should be considered in this connection. Persons ignore nature's law in regard to eating absolutely pure food and drinking absolutely pure water, without any thought whatever, blindly taking into their system foreign matters in food and drink, the result being a diseased condition. But it is not disease, it is the foreign substances taken into the system that causes the suffering and torments. Yet these people referred to anoint to get rid of such trouble as they constantly have and will continue to have as long as they take into their system foreign and poisonous substances.

"CHRIST," so the Bible says, "was manifested to destroy the works of the devil." Also "GOD anointed JESUS of Nazareth with the Holy Spirit and with **dunamin** so that

He went about doing good and healing all who were oppressed of the devil." With us the original Greek word **dunamin** was translated in this passage of Scripture as power, but the translators translated **dunamin** in some places virtue; in other places miracle, and in other places power, as it was translated by them in this passage.

We find also in I John 3:8 that "the Son of GOD was manifested that He might destroy the works of the devil."

It will be seen by reading I Corinthians 1:24 that the Son of GOD or CHRIST SPIRIT is the **dunamin** (translated there as "power"). Wherever the word **dunamin** is found in the Greek Testament translated differently as virtue, miracle, or power, it always means the CHRIST SPIRIT, Son of GOD.

JESUS did not heal any sick person by psychic power, but by the creative power of the Holy Spirit. This will be understood when the reader considers that JESUS the Son of Mary begotten by the Holy Ghost, conceived in the Virgin Mary (The Immaculate Conception) received and used the creative power (**dunamin**) from GOD, which is the CHRIST SPIRIT. That SPIRIT in JESUS OF NAZARETH was the power which He exerted and exerts now thru His ministers to heal the sick and cast out demons.

The declaration is made in Hebrews 1:2 that GOD by His Son created the heavens and the earth, and all things, also in Ephesians 3:9-12, we read: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in GOD, who created all things by JESUS CHRIST: To the intent that now unto the principalities and powers in heavenly places might be known by the assembly the manifold wisdom of GOD, according to the eternal purpose which He proposed in CHRIST JESUS our LORD: In whom we have boldness and access with confidence by faith (unto obedience in Him)."

There is a mystery and a very deep one, too, which has been hidden from the people of the world during all past generations, which is now revealed unto us in these last days. The Apostle Paul referred to this in Colossians 1:25-29: "Whereof I am made a minister, according to the dispensation of GOD which is given to me for you, to fulfill the word of GOD; even the **mystery** which hath been hid from ages and from generations, but now is made manifest to **His Saints**: To whom GOD would make known what is the riches of the glory of **this mystery** among the gentiles; which is CHRIST in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in CHRIST JESUS: Whereunto I also labor, striving according to His working, which worketh in me mightily."

The same experience is ours, personally, which GOD has given to us through His Son and the Blessed Holy Spirit; the very same as was given to the Apostle Paul. This we boldly declare without any fear of the whole world, or any person in it proving otherwise. GOD'S declaration in regard to this mystery is just the same as it was in the mystery of the Apostles as recorded in Hebrews 2:4, which is as follows:

"GOD also bearing witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

We have been in this work now about twenty years, and thousands of people having pronounced incurable diseases have been delivered and healed by the power or **dunamin** of the Holy Spirit, which is the Spirit of JESUS CHRIST known as the CHRIST SPIRIT in us. It is the same Spirit which was in JESUS, in Paul, in Peter, and in the other apostles. Certainly, it is the most wonderful thing that has come upon any man since the days of the Apostles. We do not say this in any other spirit than an humble one, and we say it for the good of poor suffering humanity, suffering and dying every day all over the world.

It is a well and authenticated fact that any individual by constantly holding in the mind a thought or idea of sickness, will actually cause that thought or idea to be expressed in his body. We also know that a strong, reiterated negative of this idea, mentally expressed by another, will overcome the thought of sickness and relieve the difficulty.

"Christian Science" and kindred cults will not cure and heal sickness caused by disease, or torments caused by evil spirits; neither can they get rid of suffering and disorders of the human body caused by taking into the system foreign substances in food and drink.

It takes more than thoughts, or "suggestions," to cure epilepsy, insanity, paralysis, cancer, asthma, tuberculosis, spinal curvature, prenatal marks, deformity, and other pronounced incurable diseases.

The great trouble with physicians and preachers is that they do not investigate for themselves. They are content to listen to the opinions, ideas, thoughts and remarks, in general, of others who may agree with them, but they will close their ears to any real testimony such as is found in the autobiography of JESUS CHRIST the SON OF GOD, as given in Matthew, Mark, Luke, John, and the Acts of the Apostles.

We declare it by the authority of GOD'S Word and will take pleasure in pointing out to any person who is interested and really desires to know the truth that there never was a baser counterfeit gotten up on both Christianity and Science than falsely so-called "Christian Science." For that cult is neither Christian nor scientific.

Any person after truth who is sincere and honestly desires to know, will learn from the following in regard to this matter; provided, of course, he has never come under the influence of that most cunningly devised human philosophy.

Preachers and physicians who have never investigated the cult have sneeringly declared there is nothing whatever in "Christian Science," when if they had thoroughly investigated they would have found that there is indeed something in it, which if accepted and practiced will dwarf and warp the spirit of every adherent, and rob him of any chance of Heaven. There is something in the way of healing, too, of which the great adversary of the human race takes advantage. But everyone who is conversant with Biblical or profane history, knows that healing is not always the test of truth, but that cures are often performed by the adherents of erroneous doctrines. For instance, by the devil-worshippers of India.

The medical profession, as a whole, is not conversant with those truths, which have been largely hidden from the world almost since the beginning.

(For additional facts and explanation regarding "Christian Science," see chapter devoted to the subject.)

If GOD had spoken to us in tones of thunder it could not have impressed us more or been fixed more permanently upon our whole being than it was by the indelible impression left by that "still small voice" of GOD, on the 29th day of January, 1896, in New York City, that GOD is able and willing to heal without medicine or surgery, if we will only believe and use His means, and carry out His plans and provisions.

As may be supposed, there were great difficulties before us in the way of abandoning our profession and giving up an assured living for self and family, in taking up an untried field, to depend upon the "charity" of the world. But, having received definite faith, which we knew came from GOD, there was no question as to our duty. But how could we give up our profession, our books, our living? We were weakened by the thought that the world would call us a fanatic or a lunatic, if we should give up that which was visible and real for something which was invisible and which appears to the world chimerical. It would be giving up our knowledge and experience for faith, which appears foolish to mortal eyes.

But here something had been accomplished by the unseen Spirit of GOD, which could not have been done by science, material, or as a result of any experience or knowledge by man.

Friends knew nothing of the lesson GOD had taught us and could not accept the truth of our declaration.

They thought that much study had impaired the mind, and looked upon us as deluded. The only one we could go to and talk with was GOD but that was just the very best condition

for us, for we found Him our all sufficient and satisfying portion.

We had a great fight with self, the flesh, the world and Satan. GOD wanted us to abandon medicine and work for Him in the salvation and the healing of his people. We knew absolutely He had called us to abandon the practice of medicine and every hold upon man or money, and work for the salvation of sinners and for the real healing of those who are sick, and for the deliverance of those who are tormented by evil spirits or demons. We believed He would supply all our needs, "according to His riches in glory, by CHRIST JESUS." We determined to trust Him, "sink or swim, survive or perish." This we solemnly promised Him to do. That was impressed strongly upon our whole nature. We could not get rid of the thought for a moment and never have done so in spite of all the persecution, lies and slanders which have been circulated against us.

Looking at the world and the flesh, the problem of poverty, want, hunger, rags and homelessness for those depending upon us presented itself. Should we become a homeless wanderer? Should we give up our profession of medicine, and, also, the splendid living which was always readily obtained? Or should we trust GOD for a living?

Ministers, as a general thing, have to suffer privation and many of them have to wear threadbare clothing. Should we give up our living and accept an untried field, with everybody and everything against us? It did look very dark, but we had asked GOD to lead us, and we felt that He was doing so, but it seemed very slow, and there was not a glimmer of light ahead.

It was in May, 1896, and we were in New York City, without employment and almost destitute. What was to be done?

Sad to relate, we compromised with the flesh, and it was determined that we should return to Chicago and resume the practice of our profession, giving medicine to those who wanted it, and offer prayer and ministry for those who would not take medicine, thus securing an independent living, and preach the gospel evenings and Sundays.

We stopped at Buffalo to attend to some business, which kept us for three weeks, and there, only a few hours before the time set for our departure for Chicago, received a telegram from the lady in Boston who had been healed in New York, in answer to prayer, announcing the sudden death of her aged mother, and urgently requesting us to come to Boston and spend July and August with them, stating that she would pay all expenses. As she claimed to be so miserable and anxious to see us and urged us to go so earnestly, our course was turned toward New England.

On our arrival at her house, near Boston, we found her able to meet us at the door, and it was more a matter of friendship than anything else which caused her to call us to Boston, as there was no real necessity for it, and we thought at the time that she should have allowed us to go on to Chicago, so we could have gone to work making a living.

But the truth of it was, it did not accord with GOD'S will for us to return to Chicago before receiving the lesson He desired us to have, and He used the woman as an instrument to lead us to the place where the lesson could be received.

By other strange combination of circumstances which GOD used, we were led to attend the Holiness Camp Meeting at Douglas, forty-five miles from Boston, the second week in July.

Here we learned our religious condition, and that we had been up to that time only justified and subject to selfishness, anger, jealousy, enmity, bitterness, sudden passion, the use of harsh language, temper in arguing, and many other things. We found that after receiving the Holy Spirit a person becomes an overcomer of temptation and sin, the Spirit of CHRIST takes possession, and such person is rid of and free from all sin, and has CHRIST to reign and rule over him. We also learned, and the lesson took complete possession of our heart, that unless a person has the Spirit of CHRIST, he is none of His.

We found that it was possible to be holy and live holy, and that unless we followed "peace with all men and holiness," according to GOD'S Word (Heb. xii:14), we could not see GOD.

We also found that GOD would not use us unless we would accept His terms and live in exact accord with His Word.

For seven days, night and day, we submitted ourselves to the fiery ordeal of being burned out by the Holy Spirit, like an old chimney, choked with soot, is burned out with fire. We had to die to self first, and then flesh and the world. We sang and prayed for days:

"I'll go where you want me to go, dear LORD,
Over mountains, or plain or sea:
I'll say what you want me to say, dear Lord
I'll be what you want me to be."

We prayed, watched and agonized, pleading for mercy and for the death of the old man of sin. It was a hard death and caused much agony; but finally, on Sunday, July 14, at 10:45 a. m., while Dr. Caradine was preaching and we were praying: "I'll go where you want me to go; I'll do what you want me to do," etc., a voice, the sweetest ever heard, came

from God into our brain, which said to us, not audibly, but the impression was strangely and unaccountably made upon the brain and mind, as if it had been spoken with a physical or audible voice:

"Will you abandon the practice of medicine, your manner of living, and return to the work you solemnly promised me to do in 1867, and commence as you left off?"

"What would you have me to do, LORD?" we said.

The answer came back to us: "Go where, and as I lead you; but first to Chicago."

A strange impulse then seized and controlled our mind and body. We forgot where we were and were oblivious to all around us. Intently listening to the minister, but unmindful of the audience, and the disorder which it would produce, we sprang to our feet like a "jack-in-the-box," and exclaimed in a loud voice: "Amen, LORD!"

We shall never forget the strange sensation that thrilled our whole body, and the look of astonishment which the thousand or more people around on that hill-side cast upon us. We sank into our seat, but could not wait. A strange power came upon us, and we jumped up, clapping hands, and told the people that then, for the first time in our life, we knew we were saved, for the "Blood of CHRIST had been applied," and then we told them that we were another Cornelius, that we had been led there in a mysterious manner from Buffalo, New York, to hear and obtain what we had just heard and received, and then we knew that the LORD had graciously baptized us with the Holy Ghost. Then everything appeared differently. We had new and strange views of surroundings and of GOD'S Word.

After more than nineteen years of such experience, we now look back and see that then we suddenly became "a new man" in CHRIST JESUS; that "the old man" was dead. We found ourselves no longer trying to live and act by our own faith, for, according to Galatians 2:16-20, and 3:22, "My faith in CHRIST brought me to Him," and when we made our consecration and asked Him to send His blessed Holy Spirit into our heart and take possession of and hereafter rule our thoughts, desires and actions, He did so, and then we had no longer our own, but His faith; even the faith of JESUS CHRIST; we also became "an heir and a joint-heir with JESUS CHRIST."

We knew then what JESUS meant when He said, John 14:12: "Verily, verily, I say unto you, he that believeth in me, the works that I do, shall he do also." Also John 20:21: "Peace be unto you: as my Father hath sent me, even so send I you."

We understood then what the Savior meant in John 15:7, where He says: "If ye abide in me and my words abide in

you, ye shall ask what ye will and it shall be done unto you."

We knew then that JESUS CHRIST dwelt in us and would reign and rule in us. We had a love in our heart which we never had any idea could be felt by mortal. We had love for GOD, His Word, and our fellowman which we never felt before. His Word became so precious that our constant desire was to read it and meditate upon the good things in it. There was purification, perfect peace, joy and happiness in our mind and heart, for which we had long desired and sought, but which could not be purchased with money, work or anything on earth; which the "world cannot give or take away."

But there were difficulties before us. Almost without money, no employment or means of making a living; more than a thousand miles from Chicago, to which place we had determined to return, and not knowing what we should undertake to do after getting there—indeed, everything looked very dark and gloomy.

Sorely tried and tempted, we returned to Chicago.

Day after day we looked for people who would unite with us in mission work, and for a place to open a mission—on the North side, the West side and on the South side. We preached on the street and in missions; witnessed in churches; and labored to find some person or persons to encourage and support us in a mission, but it was all in vain. What was the matter?

Because we were looking to man rather than to GOD for help. We had not learned to trust GOD fully and lean upon Him entirely instead of man. We did not know it then, but we know it now.

Besides: We had been in the practice of medicine for a quarter of a century and knew nothing but medicine, surgery and the science of men. GOD wanted us to use His weapon—His Word, which is the "Sword of the Spirit," and we required teaching and drilling. It could only be secured by bitter experience in overcoming difficulties in the face of opposition, persecution and suffering. Our Savior suffered want and temptation in the wilderness; also persecution and suffering during His ministry here on earth, as everyone must who has the same Spirit—the Christ Spirit—in them, which the body of Jesus of Nazareth, Son of the Virgin Mary, had; for there is never a victory without a battle, and no one can overcome unless he has something to overcome. Praise the LORD for enabling us to overcome and gain the victory which entitles us to eternal or resurrection life, and which enables us to rejoice because we have to suffer for Him who is our God.

For eighteen months we continued to suffer deprivation and want because we failed to trust and be led by GOD. We rented a house to live in, in a good quarter, but depended upon

physical and material labor and methods for money to pay our expenses; but it was a failure.

We opened our doctor's office at the corner of Forty-first Street and Vincennes Avenue in Chicago; had a fine new gold-lettered sign painted and hung, and cards printed and distributed all through that populous neighborhood; joined the Oakland M. E. Church and were paraded before the people as a "doctor of medicine." But our heart was not in it. We distributed cards inviting those who needed a physician to call upon us. Many people came to employ us, but in nearly every case they could not find us, because we were away attending some holiness meeting, which we did every day in some part of the city. Our effort was a complete failure.

GOD was not pleased and permitted us to go down and down until the rent could not be paid, and finally in ten months had to move out into some very cheap rooms, leaving behind a large portion of our valuable library (which we had been accumulating for twenty-five years, having much trouble and expense in collecting) for the rent; and had it not been for a very dear friend we would have been put out in the street without anything and no place to go.

It was a dreadful ordeal, but it was the lesson needed to lead us to the little humble work which GOD intended us to commence for Him.

It was under such circumstances that we were led to Sixty-third Street, near Union, in Englewood, and after learning the severe lesson of trusting and taking GOD at His Word for all things and without asking any questions, we were led to give up all and open this, His work, and have since depended upon GOD, and Him alone, for support and for physical, financial and all other help needed.

We then, after being driven and forced to it, were willing to give up medicine entirely, and everything else upon which we had depended for a living, and be satisfied with soldiers' diet, forsaking the world, the flesh and the devil.

Bless His Holy name forever! We have found Him our all satisfying portion. He has heard our prayers and blessed His work in our hands in the saving of thousands of souls, in the purification of believers and in the healing of more than five thousand sick and afflicted people.

Nineteen years ago, in October, 1897, after nearly three years of investigation and trial, we opened a mission and commenced our new work as a minister of JESUS CHRIST for the salvation of souls, purification of believers and healing of the bodies of those who called upon or sent for us to pray for, lay hands upon, or minister to in the name of the LORD. Thousands of people have been saved and healed and the work is recognized and blessed as of GOD, here and

in many other localities where we have preached the old apostolic gospel and planted Assemblies according to the Scriptures.

Since receiving the gift of the Holy Spirit and faith of JESUS CHRIST, according to Galatians 2:16-20, and 3:22, and letting Him take the place of our faith, we have been able to understand, see and accept the fact that there is no use of medicines for a true and sincere believer in Him and His Word. This is not for the people of the world—those conformed to the world—for they are under condemnation, and the promise and provisions of GOD are not for them; but these blessings are for His people whom he purchased with His own precious blood. They are alive in CHRIST, but all others who do not believe in, love and obey Him are separated from Him and have no real claim upon the provisions He has made for His children.

We have been called by the Heavenly Father in an unmistakable manner to administer to the living and those who are dying or dead in trespasses and sin, or who wish to live in and for CHRIST, and He has given us His Divine credentials: the gifts of the Holy Spirit, those of faith, of healing and discernment of spirits, the proofs of which are presented to all those who are desirous of seeing them in the people delivered and blessed by Divine power, through our ministry. They are to be found in almost every state of the United States, in Canada and in every civilized country.

When the Holy Spirit came upon us the first and greatest desire came into our heart to “go and preach the gospel to every creature,” and that which is given by the LORD in Mark 16:17-18 immediately followed:

“These signs shall follow them that believe; in my name they shall cast out demons; they shall speak with new tongues; in my name they shall lay hands upon the sick and they shall recover.”

This was the language of the spirit in our heart and just like the Apostle Peter, we knew, beyond any doubt whatever, that these gifts were bestowed upon us. We also knew the real meaning of what we had so long taught in the medical college, that disease is dynamic, etherial, or spiritual; that no material remedy could reach the cause of symptoms produced by disease. Then we knew the power of CHRIST and what it was to have the “faith of CHRIST.”

The gift of discernment of spirits enables us, when persons are brought to us claiming to be sick, to know whether their affliction comes from disease, their own indulgences, or an evil spirit of infirmity. In this way we are able to understand the difference between sickness or symptoms caused by disease, and torments caused by some evil “spirit of infirmity.”

Since that time we have known what is meant in the thirteenth chapter of Luke, where it says (verse eleven), "there was a woman which had a spirit of infirmity eighteen years and was bowed together and could in nowise lift up herself"; and what JESUS meant in the sixteenth verse where He says: "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath day?"

We also knew what JESUS meant when He said, as recorded in Mark 11:22-23: "Have the faith of GOD, for verily I say unto you, that whosoever shall say unto this mountain: be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which He saith shall come to pass; he shall have whatsoever he saith." We understand that He did not mean for us to pray to have any mountain removed, but to say to it or command it, in His name, to depart, and take Him at His word. Since then we have been commanding in His name, mountains of disease, trouble, demons or spirits of infirmity to depart. This we have done whenever and wherever faith would be given us after the individuals afflicted would repent of their sins and promise to live in accordance with the Scriptures, or in case of a child, whose parents would be united in CHRIST.

When these truths regarding the wonderful supernatural gifts or powers came to us with the blessed Holy Spirit, we abandoned medicine, took down our sign, gave our medicine away and refused to teach any more in the medical college where we had been lecturing.

No longer in the money-making business, we are in business with and for GOD, and as the atmosphere is free, so is everything free which comes from Him. Therefore as GOD says in I Cor. 9:14-18: "Even so hath the LORD ordained that they which preach the gospel shall live of the gospel. . . . for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward! . . . Verily, that, when I preach the gospel, I may make the gospel of CHRIST without charge, that I abuse not my power in the gospel."

FAITH—CONTINUED.

Chapter XXIX.

Conversion of Author, Continued.

It has often been said that the laws which enable man to perceive spiritual truths, or to apprehend the relation which his spiritual nature bears to the CHRIST, cannot be formulated by any known methods of finite reasoning, that spiritual truth must be approached from the spiritual side, and that it must be perceived by the eye of faith. Nevertheless, there are many who have never been able to attain that faith in the spiritual nature of CHRIST, for the reason that they persist in approaching Him by and through the finite process of reasoning. Their conceptions of Him come through the history of His physical life, and their doubts arise through their unbelief in the verity of the history of His physical manifestations. The history of critical warfare upon Christianity will bear out the statement that this is, and has ever been, the great stumbling block.

The assaults of skepticism have always been upon the man CHRIST; and being unable to reconcile the accounts of His physical history and manifestations with the laws of nature, as understood by His critics, skeptics have ignored the spiritual side of His character, and ended in total unbelief in His Divine attributes.

It has often been said that the New Testament bears internal evidence of its own truth. This is true. But it is not true in the sense in which it has been stated. It has been said that such evidence consists in the alleged fact that at the time when CHRIST lived, there was no one else capable of formulating the code of ethics and morals which He promulgated. That this is not true is evinced by the writings of many who preceded Him. The golden rule itself, which may be said to embody the noblest conception which has been given to mankind of man's duty to his fellowman, is found in the writings of Confucius. The code of ethics found in the writings of the ancient Greek philosophers will compare favorably with anything found in the New Testament. It is not in this, therefore, that the internal evidence of the truth of the New Testament is to be found.

But we undertake to say that in view of the state of scientific knowledge which existed at the time when CHRIST appeared on earth, it was absolutely impossible that a fictitious character could have been created, embodying the salient features of the physical history and character of CHRIST, by

any one of His day and generation. The writers of the New Testament must have had an original from which to write the history, draw the character, and state the attributes of CHRIST. This is especially true of His physical history and manifestations; for no one but He was at that time capable of doing His work or formulating with scientific accuracy the secret and source of His power. Nor was any one of His day capable of conceiving the ideas which He promulgated concerning His spiritual mission on earth, or of stating as He did, the exact conditions upon which mankind must depend for salvation and immortality. He did not formulate the scientific principles which underlie His doctrines, for the world was not ready to receive, nor capable of appreciating them; He only stated the facts. It has been left for the discoveries of modern science to demonstrate the scientific accuracy of His statements. That He understood the principles which underlie His doctrines and constitute the secret of His power, goes without saying; but His biographers did not understand them, or, if they did, they were as reticent as He was. Nor is it important to know whether they were or were not in possession of that knowledge. The point is, that they could not have created the character without the original to draw from, and they could not have formulated the doctrines which, after a lapse of nineteen hundred years, prove to be scientifically correct. But it is said they were inspired. Leaving out of consideration the theological idea of inspiration, it is certain that they were inspired in the highest and best sense of the word. They were inspired by the authoritative declarations of the Master—by His statement of the great principles of His philosophy; by the words of Him “who spake as never man spake”—words of which He made the declaration, that, “though Heaven and earth shall pass away, my words will not pass away.” With this view of the source of the inspiration of the writers of the New Testament, the internal evidence of the essential truth of the history of JESUS CHRIST is demonstrative.

That CHRIST foresaw the time when the world would be in possession of indubitable evidence of the truth concerning Him, but that He knew that the time had not yet come is shown by His remarks to His disciples in His interview with them previous to His crucifixion:

“I have yet many things to say unto you, but ye cannot bear them now.”

This refers to the then existing condition. He had given them all the proofs they were capable of appreciating of the truths of His doctrine. In the next sentence He refers to the time to come when still more evidence would be given to the world.

"Howbeit when He, the Spirit of truth is come, He will guide you into all truth."

This refers to the time, which was yet to come, when mankind should seek the truth and demand to know it. The "Spirit of truth" is a personification of that spirit in man which seeks to learn the truth for its own sake, by the only process known to this world, inductive reasoning.

The prominent feature of His physical manifestations consisted in healing the sick, and JESUS CHRIST was the first who correctly formulated the exact conditions necessary and indispensable in the exercise of that power. The conditions which He declared to be necessary to enable Him to exercise that power are just the same today.

The condition which He declared to be essential, not only in the patient, but in the healer, is embraced in the one word faith. That word, more than any other, expresses the whole law of human felicity and power in this world, and of salvation in the world to come. It is that attribute of mind which elevates man above the brute and gives him dominion over all the physical world. It is the essential element of success in every field of human endeavor. It constitutes the power of the human soul. When JESUS CHRIST proclaimed its potency from the hill-tops of Palestine He gave to mankind the key to health and to Heaven, and earned the title of Savior of the World.

He did not pretend to establish any new law of nature, but to teach mankind that which had been in existence from the beginning, to illustrate it in His life, and to sanction it by His death. He taught the disciples His methods of healing, and sent them into the world to imitate His example. When they failed, as they occasionally did, He reproved them for neglecting His teachings, and upbraided them for their want of faith.

When the lunatic was brought to Him and He was told that His disciples had failed to cast out the demon which afflicted the patient, JESUS exclaimed: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?" After JESUS had cast out the demon, the disciples asked Him why they could not cast him out.

"And JESUS said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

CHRIST transmitted His power as a sacred heritage to all mankind. He taught His followers by precept and example. Those conditions were expressed in the one word, **faith**. He never intimated that He healed by any other method than

that which He transmitted to them. His example would have been lost to mankind if it were not illustrative of His precepts. It would be valueless to the world if it did not illustrate the principles of the science which He taught. To seek to cast a shade of doubt upon the verity of His teachings, to intimate a want of harmony between His practice and His precepts, is to attempt to rob Him of the glory and honor due to one who was able to define the fundamental laws of our being, nineteen hundred years before His teachings could be verified by the inductive process of science, and to destroy the force of the strongest internal evidence of the truth of sacred history.

THE SUBJECT OF MIRACLES.

Chapter XXX.

There are many preachers; yes, even preachers professing to be the ministers of JESUS CHRIST, who declare that the days of miracles have passed. Whenever the reader hears any preacher, or other person, make that declaration, they may know that that person does not know what he is talking about, being ignorant of the Scriptures.

The word miracle in the Bible is taken from the very same Greek word **dunamin**, which is translated variously, as virtue in Mark 5:30; in Luke 24:49, Acts 1:8 and Acts 10:38 as power.

The word **dunamin** means the SON OF GOD, or the CHRIST SPIRIT, or as JESUS CHRIST Himself says in Luke 4:18, the SPIRIT OF THE LORD. The word LORD in the Scriptures, wherever it is seen, means JEHOVAH or MESSIAH.

The Apostle Paul says in I Corinthians 1:24, that CHRIST is the **dunamin** of GOD. CHRIST is the **logos** referred to in John 1:1; but in the third verse we find these words: "All things were made (or created) by Him; and without Him was not anything made that was made." And in the fourteenth verse we find that "the **logos** was made flesh and dwelt among us." Therefore, whenever any person says that the time of miracles has passed it is equivalent to saying that the time of JESUS CHRIST, the SON OF GOD, has passed, which is an untruth; for JESUS CHRIST is the same yesterday, today and forever.

THE SON OF GOD was the Spirit in JESUS OF NAZARETH, a fleshly being.

When JESUS died on the cross, His Spirit went out and preached to the spirits in prison until the end of the third day,

and then GOD the FATHER brought Him back into the body of JESUS OF NAZARETH, and JESUS OF NAZARETH lived again, in full possession of the SPIRIT of CHRIST, the result being that He had a glorified body, and not a body of flesh.

It will then be understood that when the word miracle is used it means the SON OF GOD. He, it was, who performed a wonderful miracle upon a Mrs. Marshall, at Noblesville, Indiana, of which we give the following account, as published in THE WORD, August 1914.

The reader should understand that the word miracle carries with it CHRIST'S presence and creative power to perform a work impossible to be performed by man.

Mrs. Marshall wrote to us May 22nd, as follows:

"I have just read 'The Truth Regarding Divine Health and Healing,' and I believe every word of it. I wish I could walk so I could come to Chicago to your Home as I need your help. One year ago when the flood came, we were driven from our home, the water being twenty-eight inches in our house, and as we did not think the water would rise above the floor we left everything, and got out; but it came and we lost almost everything. Two weeks after, when the water fell I was trying to clean things and tripped on a piece of wire. My ankle was severely injured and my foot was mashed so badly that I have never been able to walk a step since or put on a shoe. It happened April 17, 1913, and my foot was almost turned around. Dr. Sturdaven put it in plaster paris on the 18th and it was not taken off until the 19th of June and my heel was up so high that my great toe will just touch the floor. This doctor has made two X-ray pictures and said my ankle and foot would have to be broken again in order to get it straight; so my husband called Dr. Harrell of the Harrell Hospital here and he said I would have to go to the hospital, and have it broken over again and that it would have to be forcibly worked down and up every day for about ninety days, and if I was no better by that time he would have to take my foot off.

"At the same time, it should be known that my foot was not hurting me very much. Then I got bladder trouble and this same Dr. Harrell said it was all caused from my foot, so I felt like I did not have a friend except the LORD JESUS CHRIST, who has always been my friend.

"I go to Him with all my troubles. I tell them to JESUS alone. I have prayed to GOD for health and strength right along and I trust Him.

"Then a brother of mine advised me to get Dr. E. E. Loher, now Mayor of Noblesville, to attend to my case. He said that it was bladder trouble and I have taken his medicine

for four weeks and get no better and as we are poor people, I cannot go to Indianapolis for treatment.

"Having heard of the LORD'S work in your hands and knowing that CHRIST is able, I thought I would ask you in the NAME OF JESUS CHRIST to help me, as He helped and healed people when He was here on earth, and I believe that He has given that power to His ministers and I hope He has given it to you. I am fifty years of age and have one dear boy fourteen years of age. My husband is a true good man and they need me so much. I am well known here as I was born and raised here and have lived all my life in Noblesville.

"Can you do anything for me? I hope you can, as I have been praying all along; but you say prayer alone will not be sufficient. Please tell me what to do as I suffer very much."

—Mrs. James Marshall.

To which we answered as follows:

"Mrs. James Marshall.

June 1st, 1914.

"Dear Friend: Your letter of May 22nd was received yesterday and at my first opportunity prayerfully considered your case. Very glad to make your acquaintance and pray that GOD shall use me for your deliverance and healing. Yours is a pitiable case. We most sincerely sympathize with you.

"We are glad that you know the LORD JESUS CHRIST and have accepted Him as your Savior. All things are possible with GOD and those that believe. That word 'believe' means to do what GOD has provided for you to do in His Word. You do not have to go to any surgeon or doctor, if you have the faith to accept JESUS CHRIST. If we could we would go to you at once and minister to you; but as that is impossible we have to do as the people did in the days of the Apostle Paul. Read Acts 19:11, 12. We will tell you that the translators of the Scriptures put those two words "handkerchief" and "apron" instead of "cloths" and "rags."

"We are sending you under separate cover copies of THE WORD, in one of which you will find the picture and statement regarding the miraculous healing of a young woman thirty-eight years of age by the name of Miss Lena White of Cuthbert, Georgia, who had been stiff in every joint of her body for twenty-eight years and had to be fed every day and suffered on account of not being able to frighten the flies away or to use a cloth for her nose and mouth. Another woman came to our meeting at Montwait, Massachusetts, who had curvature of the spine, and in eleven months after we prayed for and ministered to her, one morning she found herself as straight as it was possible for her to be, and has been straghiht ever since, now over ten years.

"Read also Mark 11:23 after reading the preceding verses in regard to the fig-tree which had no fruit on it. If we could

see and say to that movable mountain of disease in your limb to depart in the NAME OF JESUS CHRIST, it would be obliged to go, if you could trust GOD without looking at it or without fearing.

"On receipt of this letter, at the first prayer hour, eight o'clock, go to prayer and apply this letter over your body or limb where the pain is and ask GOD in the NAME OF JESUS CHRIST to apply His healing touch and do this every day, and let us hear from you again in two weeks or sooner. Have courage and have no doubts nor fears; but know that GOD'S word is true and His promises are sure, and that He is faithful to perform all He has ever promised, and that you will be healed in due time; that is, if you can have the faith so that you do not look at it nor talk about it, only that you rejoice and turn it over to GOD and believe that He is going to do what we ask Him to do without any fear of failure.

Very truly your friend,

"WM. D. GENTRY."

Under date of June 15th, we received the following letter from her: "I am writing you this morning to tell you the great and glorious news that I am better and can walk. I have not used a crutch since one week ago last Saturday. I do thank and praise GOD because He has heard your prayers and honored your ministry, releasing me of that severe pain and bladder trouble.

"I had read about faith healing, and I felt in my inmost soul that there was a cure for me in GOD'S way; but did not know how to get it. I little knew the LORD'S servant lived so near as Chicago. Your little book came as an angel with a message for me. Every one that heard of my healing came to see; for as I told you in my first letter, I am well known here, having been born and raised here.

"People are talking about it all over the community. Some of the devil's emissaries are saying, it is the devil's work; but I told them that the devil does nothing good. Some say you are a 'money-making faker' and all you are after is money; but if they would read the Bible they would know that CHRIST healed without money and without price, and that it is He alone who is undertaking my case and that it is not you at all; but the Spirit of CHRIST working in you."

DIVINE HEALTH.

Chapter XXXI.

To the true Christian reader we will again offer this question and hope that you will truly answer to GOD: If you as a Christian have no more than the people of the world have, such as doctors, medicine, surgery, appliances, treatments, electricity, baths, hot water bags, plasters, etc., what is the use of your being a Christian?

If you are really and truly a Christian it is because you have the CHRIST SPIRIT in your heart and can say truthfully you have more than the world, because you have the CREATOR, the SON OF GOD, the same SPIRIT that was in JESUS OF NAZARETH and made Him the CHRIST, the HEALER DIVINE.

Know what GOD says through the Apostle Paul in Romans 8:11:

"If the Spirit of Him that raised up JESUS from the dead dwell in you, He that raised up CHRIST from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

This is Divine health. Let us analyze this verse of Scripture. The SPIRIT of Him that raised up JESUS from the dead is the HOLY SPIRIT; hence, it is that a true Christian man or woman must have the HOLY SPIRIT. This is essentially necessary in order to have the inheritance which is given in this verse, and also what we find in Philippians 4:19: **"My GOD shall supply all your need according to His riches in glory, by CHRIST JESUS."**

JESUS CHRIST has established a Kingdom here on earth and it is a Spiritual Kingdom, and those who enter into the Kingdom of GOD must enter through the door which He declares in the tenth of John.

JESUS CHRIST also says as recorded in John 3:5: **"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD."** The word **born** means come out, like JESUS did when He was baptized; He came up straightway out of the water and praying, the HOLY GHOST came upon Him. Then, when any person desires to enter into the Kingdom that they may have the inheritance which is only found in the Kingdom, they must be baptized in water in order to prove their loyalty and obedience to Christ their King, and **"for the remission of sins."**

Then follow out the directions given by the LORD as recorded in Luke 11:9-13:

"Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Then going down to the thirteenth verse: "If you then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

Go back now to Romans 8:11: "If the Spirit of Him that raised JESUS from the dead dwells in you, He that raised CHRIST from the dead shall quicken (make alive or heal) your mortal body by the Spirit that dwelleth in you." Understand what this means. The SON OF GOD is SPIRIT, the same as GOD Himself is SPIRIT. It was the CHRIST SPIRIT that entered into the body of JESUS of NAZARETH when He was anointed by the Holy Spirit and with the CHRIST SPIRIT, as recorded in Acts 10:38.

When JESUS of NAZARETH died on the cross to reconcile all who would accept Him as the SON OF GOD and as their Savior, the Adamic sin was washed out by the shedding of His precious blood, when He was crucified, and the Spirit of CHRIST, the SON OF GOD, according to I Peter 3:19, "went and preached unto the spirits in prison."

By reading I Peter 4:6, you will see why that was done: "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to GOD in the Spirit."

To whom was this preached? You will find by referring again to the third chapter of I Peter that those Spirits are definitely referred to in the twentieth verse, which reads: "Which sometime were disobedient, when once the long suffering of GOD waited in the days of Noah, while the ark was preparing, wherein few, that is, **eight souls were saved by water.**" Hence, only those eight souls must have been preached to by the SON OF GOD or CHRIST SPIRIT, and in the eleventh verse of the eighth chapter of Romans the declaration is made: "GOD that raised up CHRIST from the dead shall also quicken (heal or make alive) your mortal bodies by His spirit that dwelleth in you."

Those who know and accept this and will act up to it, will have ready access to GOD through JESUS CHRIST, and not only be healed but kept healed. This is our experience now for twenty years.

THE AUTHOR'S PERSONAL EXPERIENCE AND CONDITION AN EXAMPLE OF DIVINE HEALTH OR LONGEVITY.

In a recent issue of THE WORD, a monthly magazine, which we have been publishing for eighteen years in the

interest of health and healing by the LORD, through this ministry, without medicine or surgery, the following was published which will be interesting and profitable to the reader:

"We are in a great battle to secure health for our fellow-man. We are one of the oldest physicians in the city of Chicago. We practiced medicine for a quarter of a century, but gave it up twenty years ago. We have been a student and close observer of the discoveries made, and have kept up with the times. We must necessarily keep up with all that is going on in the world, in order to know where we stand and how to meet these things with which we are confronted in this battle to secure blessings needed by our fellow-man. We are doing purely and sincerely a philanthropic work and are not working for money. We are happy in being able to help all who are suffering or in need.

We are in our eightieth year and have found how people may live to a great old age and keep well and happy, and desire to instruct as many as possible how they may get well, if they are sick, and how to keep well.

This fact is terrible to think of, and then, besides this, to think that two-thirds of all the children born on this earth, die before they are three years old.

At the very commencement of life, human beings are carried away and buried by the thousands every day.

There is a reason for this, and, Praise GOD! we have found it, and are fighting the greatest battle of our life, to show the people of the world the truth that every person born into the world may know how they can live to old age, and then when they die, it shall not be by disease and suffering, but fall off, as the apple does from the tree, on account of old age.

Disease or sickness does not come from GOD. GOD has provided for every one of His children to be kept well and to prosper.

On account of knowledge which we have obtained by hard study and experience we know that human beings suffer and die from disease causing sickness; from torments produced by the presence in their bodies of evil spirits, or by taking into their system foreign and poisonous substances, which prevent the elements, forming the human body, from performing their functions, in that way causing the body to be weakened, diseased and tormented.

We are bold to announce to the people of the world, now, that we have mastered the "Problem of Life" and have the courage to declare it.

Twenty-four years ago, in our fifty-fifth year, we were a young, old man, in appearance, as will be seen by the picture printed herewith, taken at that time, as we sat in a Photograph Gallery in Baltimore, Maryland.

We had never, up to that time, weighed over 117 pounds. In our fortieth year the New York Life Insurance Company refused to grant us a Policy of Life Insurance, saying we would die of consumption in a short time, and we could obtain no insurance.



Indeed, we had the appearance of an old man at fifty; but now, thirty years afterward, we have had our youth renewed "as the eagle," and are strong and robust, and keep well and happy; not a wrinkle on our face, and our voice clear as a bell; can walk as far, run as fast, and jump as high as any middle-aged man. We owe it all to the fact that we learned how to live, what to eat, what not to eat, and why.

A picture of Doctor Wm. D. Gentry, at the age of seventy-nine and one-half years, will be found on the front page, opposite to the title in this book, which will show you how it is to be youthful in old age.

Forty-four years ago, at the age of thirty-five, we studied and qualified to practice medicine. In 1873, during the epi-

demic of yellow fever, at Memphis, we were appointed by the Howard Association, of Philadelphia, to go to Memphis and treat that scourge. Memphis, then a city of sixty thousand, had been reduced, by people fleeing from the pestilence, to ten thousand. We arrived there the 23rd of September, on which day ninety people died from the fever; next day there were one hundred and twenty, and during the continuance of the epidemic, people were dying at the same rate until frost came, about the first of November, when the epidemic ceased. All that time we were constantly going, night and day, only sleeping for a few minutes at a time.

A number of influential citizens of Memphis, who had observed our success as a physician, persuaded us to settle there, which we did, and opened an office on the main street where we continued until 1876, when we removed to Emporia, Kansas, purchasing the practice of another physician. We remained there two years and sold out to another and removed to what is now Kansas City, Kansas (then Wyandotte), where we practiced until '81; then removed to and opened an office in Kansas City, Missouri, where we remained in the busy practice of medicine until 1889, when we removed to Chicago to publish our books.

While at Emporia, we commenced the Herculean task of compiling a Concordance of the Materia Medica, in which doctors may, at any moment, find what disease produces a symptom and what drug cures it, making it very easy to prescribe for patients.

We soon found it would be necessary for us also to compile a complete Materia Medica as there was, at that time, no Materia Medica that had symptoms of all diseases which drugs would cure, so it was we had to secure, at the expense of hundreds of dollars, all the Materia Medicas and all the articles published in Medical Journals for a generation past, in order to compile a complete Materia Medica. It was a herculean task but we accomplished it, and by having a number of qualified helpers, stenographers and typewriters, we succeeded in compiling twenty-seven volumes of Materia Medica and six volumes of the Concordance, having from 850 to 1,250 pages in each volume.

It was absolutely necessary for us to know the origin, history and complete symptomatology of each drug, and so it is there is not a medicine known to man, or any disease, that we do not know, and in consequence are sure of being competent to instruct and advise every one who reads this book.

One of the most important things of all that we have learned, by study and experience, is that many people die on account of taking into their system foreign substances, for which the GOD of nature has never provided admission to

or expulsion from the body. They can be of no use whatever, but a hindrance, and in thousands of cases they result in the death of the individual who uses them, as will be seen in the proceeding chapters.

DIVINE HEALTH—CONTINUED.

Chapter XXXII.

We have seen many dear friends and associates, men endowed with splendid gifts, of intellect, and noble qualities of heart, fall in the prime of life, victims of the dread tyrant, the alcoholic spirit which Satan puts upon them because they reject the CHRIST SPIRIT, SON OF GOD. In doing so they were led of Satan by one of his evil spirits; the spirit of alcohol, and when it was in possession, they were under its control, and made to drink and drink until beyond self-control, and lost out. Such were men who, were they yet living, would be an ornament to the world, while their friendship and company would add to the enjoyment of their friends and relatives in the same proportion as they were caused sorrow by their loss.

In the town of Hopkinsville, Christian County, Kentucky, where we were raised, we knew scores of such people, when we lived there in our boyhood days.

Afterward, when we went there, we could find none of them, but, on inquiry, we were told that out of all that number, only six of those boys and young men were yet living, and if we wanted to see them, we would find them in the lunatic asylum, but if we would go to the cemetery across the river, we would find the graves of the others. It was a sad thing for us, for we loved those boys which we had known in our boyhood days.

Nature does not deny us the power of living many years. Indeed, old age, as a matter of fact, is the time of life to be most coveted, as it is then that prudence is best exercised, and the fruits of all other virtues are enjoyed with the least opposition; because, by that time, the passions are subdued and man gives himself up wholly to reason and enjoying the fruits of his honest labors.

Hence, it is, being desirous that they may attain old age, the young people have besought us that we might be pleased to tell them the means by which we have been able to reach this advanced age of eighty years, not having a crack in our voice, or a wrinkle on our face, with our youth renewed. We not only wish to benefit them, but others also who may read these pages.

All excess in eating and drinking is obtained by yielding to and forming bad habits and all sinful acts. We overcome the habit of excess by living exactly in accord with GOD'S plan, as given in the Bible, by accepting the SON OF GOD SPIRIT to reign and rule over the life instead of self, the flesh and the devil.

We had reached the age of sixty years and were very sad at the thought of dying at so early an age. We were very sickly during our youth and formed the habit of taking medicine and stimulants. While we never became intoxicated, yet, we were stimulated nearly every day, with either drugs, tobacco, medicines, or Scotch whisky, even, after we joined the church and while practicing medicine; but when we found that we could have GOD and His SON, the LORD JESUS CHRIST, to come into and take possession of us, make us well and happy, and enable us to live to a grand old age, we decided to change our life, and bless and praise GOD! He delivered us entirely from all desire for tobacco, whisky, and drugs; besides, He made a new man of us. Yes, indeed, He made us into another man, in body, soul and spirit, and has kept us through all of these years.

Being thus rid of the disorders which made us all the time most miserable, we devoted ourselves entirely to regular habits, to serving GOD, and working for the best good of our fellowman. This had such a beneficial effect upon us that in less than a year, we were entirely freed from all the ills which had been so deeply rooted in our system as to have become almost unbearable.

Another excellent result which this new life effected in us was that we no longer suffered from sickness nor weakness as had always been the case.

Whosoever wishes to eat much should eat little; which means, simply, that the eating of little lengthens a man's life, and by living a long time, he is enabled to eat a great deal.

The food from which a man abstains, after he has eaten heartily is of more benefit to him than that which he has eaten.

Nature, being desirous of preserving a man as long as possible, teaches him what rule to follow in time of illness; for she immediately deprives the sick of their appetite in order that they may eat but little, for with little, as it has already been said, nature is content. Consequently, whether the sick man, up to the time of his illness, has led the orderly or disorderly life, it is necessary that he should then partake of such food only as is suited to his condition, and, in quantity, less of it than he was wont to take when in health. Should he, when ill, continue to eat the same amount as when in health, he would surely die. While, were he to eat more, he would die all the sooner, for his natural powers, already op-

pressed with sickness, would thereby be burdened beyond endurance, having had forced upon them a quantity of food greater than they could support under the circumstances. A reduction in quantity is required to sustain the invalid.

By living soberly concerning the flesh or body ; righteously concerning obedience to GOD and His laws, and Godly by worshiping GOD and living a perfectly pure life, all the causes of disease, sickness, and suffering will be removed, and having removed these, he thereby removes the effects. So the man who lives the CHRIST life should have no fear of sickness, for surely he has no reason to fear an effect, the cause of which is under his own control.

Now, since the CHRIST life is, as we have seen, so useful, so potent, so beautiful and so holy, it should be embraced and followed by every rational human being, and this all the more from the fact that it is a life very easy to lead and one that does not conflict with the career of any condition of man.

Those who know us will give this testimony ; in the first place because they see, and not without the greatest astonishment and amazement, how strong we are in body, with a clear, strong voice to speak, sing or shout ; without spot or wrinkle or any such thing ; that we are able to mount a horse without assistance ; ride a bicycle, run our own automobile, and with what ease and agility we can not only ascend a flight of stairs, but climb a steep mountain on foot. They also see how well we are, ever cheerful, happy and contented—free from all perturbations of the soul and free from every vexatious thought ; joy and peace have fixed their abode in our heart, and never depart from it. Moreover, our friends know how we spend our time, and that it is always in such a manner that life does not grow tedious to us ; they see there is no single hour in any day that we are not able to pass with the greatest delight and pleasure ; able to work from early morning until late at night ; to sleep soundly during the night ; able to take our meals regularly, with relish ; and every action of the body, and all of the organs, have the greatest regularity and soundness.

Old as we are, we find ourselves—thanks be to Almighty GOD!—entirely free from all care ; for when any trouble comes on, or threatens us, we turn it over to GOD, and knowing then that it is His business, it is too sacred for us to think about, we leave it all in His hands, and He takes care of every trouble and every need.

We know to a certainty we cannot either be subject to disease and sickness, or torments, because we have found the way, whenever we are attacked by either, to take it immediately to GOD, and He delivers us from it.

Every person who lives soberly, righteously, and godly in this present world will have and enjoy the same blessing which we do. We have no thought of death. We know, assuredly,

that we shall live as long as GOD can use us, and when He can no longer use us, the time will be for us to fall off as a ripe apple, and we will not have any disease or suffering.

We know, by experience, that it is wrong to fear that which cannot be avoided. We know that when the hour of our passing away is come that we shall feel the consoling power and presence of the Spirit of the FATHER, SON AND HOLY GHOST; the triune GOD in One.

Ever since we secured His forgiveness for all our sins, and His acceptance of us as His minister, we have been supremely happy.

Yet, it is our duty, for the good of others, to say that we are fully aware that we, like everybody else, must come to that end which is inevitable; yet, it is still so far away that we cannot discern it. We are certain there is no death in store for us save that of mere dissolution; since the regular method of our life has closed all other avenues to the approach of death, and has prevented the humors of our body from waging against us any other war than that arising from the elements of which our body was originally formed.

We are not so unwise as not to know, having been born, we must die. We know that flesh and blood cannot inherit Heaven; therefore, we are looking to the time when JESUS shall come, or if, perchance, we shall pass away before He comes and be laid away in the tomb, our body will return to the mother earth; but when JESUS shall come, we know that when He sounds the trumpet, giving the signal to come forth, we shall come forth, not in the old body, but in a glorified body, with no blood in it, but an everlasting body that will live forever. Then, we will live in that body which shall never perish.

Since a long and healthy life, attendant by love, joy, peace and happiness is a blessing to be highly valued by man, we conclude it is his duty to do all in his power to attain it. Nor should any hope to enjoy this blessing of longevity without the means of the sober, righteous and godly life, even, though they may have heard it said that some who did not live in that manner, but, on the contrary, ate much of every kind of food and drank large quantities of alcoholic stimulants, using tobacco, and under the influence of dopes all the time, have lived, in the enjoyment of health, to be a century old. It is wrong for any person to hold out for himself the hope that this good fortune will be vouchsafed to them also, as an excuse for continuing to be intemperate, or habitual users of substances which GOD never intended should be taken into the human body.

Such people make two mistakes: in the first place, there is scarcely one man in a hundred thousand, who, living such a life ever attains true happiness; and secondly, the unrighteous, ungodly, and dissolute sicken and die in consequence of their manner of living, and can never be sure of death without ill-

ness or infirmity. They always have to suffer and die on account of disease causing sickness, or torments caused by evil spirits, and the evil spirits have the very same power in the whisky, tobacco or drugs, which they are constantly craving and are never without it.

The only mode of living that will render the reader secure in the hope of long years in health consists in his adopting, at least, after the age of forty years, the sober, righteous and godly life, such as is pictured in the Bible. This is not difficult to observe, since so many in the past, as history informs us, have observed it, and many, of whom we are one, are doing so at the present time.

The sober, righteous and godly life consists solely in the observance of two rules relative to the quality and quantity of our foods. The first, which regards quality, consists in our eating and drinking only such things as agree with the stomach; while the latter, which relates to quantity, consists in the use only of such an amount as can be easily digested without stretching the stomach.

Every man by the time he has reached the age of forty or fifty years, or, at any rate, sixty years, ought surely to be familiar with the conditions relating to the quality and quantity of food suited to his individual constitution, and should know the importance of abstaining from taking into the system any foreign substances whatever.

He who observes these rules lives the happy life, and does not have to die from disease causing sickness, or torments causing pain and anguish.

Indeed, those who live this life are brought to so satisfactory a condition that it is impossible they should ever be disturbed or altered by any form of disorder which others may incur, such as suffering extreme heat or cold, extraordinary fatigue, loss of customary sleep, or any other disorder, unless carried to the last extreme.

In a word, the needs of the body, if it be governed by these excellent rules relative to eating and drinking, resist weakening changes; thus fever, from which proceeds untimely death, is made impossible. It would seem, then, that every man should observe the sober, righteous and godly life; for it is true beyond a doubt, that whoever does not follow it, but lives a disorderly and intemperate life, is on account of excessive eating and drinking, as well as of each and every one of the other innumerable disorders, constantly exposed to the danger of sickness and death.

We admit it to be true that even those who are faithful to these rules in regard to eating and drinking—the observance of which constitutes the sober, righteous and temperate life—may, if exposed to some of the other disorders, suffer for a

day or two, but their indisposition will never be able to cause fever. No suffering or pain is necessary for any person, if they have carried out GOD'S plan in choosing and having a true minister of GOD, for when he prays and ministers to the individual, the disorder will instantly depart.

Neither the Heavens, nor any disorders on earth are capable of disturbing the health and happiness of those who follow the sober, righteous and godly life. This statement is conformable to reason and nature, since the disorders of eating and drinking are internal, while all others are external.

There are persons, who, notwithstanding they are advanced in years are none the less sensual. These maintain that neither the quality nor the quantity of their food or drink in any way injures them; therefore, they use, without discrimination, large quantities of different articles of food and foreign substances, which are not food, and are equally indiscreet in regard to drink, as if ignorant in what part of the body the stomach is situated. We wonder, sometimes, if the brains of such people are in the right place. It is because their brain is not right, they make a god of their belly and give proof of their gross sensuality, and make known the fact that they are friends of gluttony. To these, we would set forth that what they assert is not possible according to nature; for whoever is born must necessarily bring into this world with him either a warm, or a cold, or else a moderate temperament.

To say that warm foods agree with warm temperaments; that cold foods agree with cold ones, or foods which are not of a moderate quality agree with a moderate temperament is to state something naturally impossible. Therefore, each one must choose the food best suited to his constitution. In another chapter we give a list of those foods which are needed for each temperament, and for each person.

Now, one addicted to sensuality can argue that whenever they feel sick, they are enabled to free themselves of their sickness by clearing their systems with medicines, then observing a strict diet. It is very evident, therefore, that their trouble arises solely from indulgence in overmuch food, and that of a quality unsuited to their stomach.

There are other elderly persons who declare they are obliged to eat and drink a great deal to maintain the natural warmth of their bodies, which constantly diminishes as their years increase; that they must have whatever food pleases their taste, whether hot, cold, or temperate; and that, were they to live the temperate life, they would soon die. Our answer to such is: that nature, in order that the aged, whom she loves, may be preserved to yet greater age, has so provided that they are able to live with very little food, even as we do, because

the stomach of the old and feeble cannot digest large quantities.

People are astonished to see the small amount of food we eat. We take a very small quantity at breakfast, generally, some cereal, such as pure oatmeal, half a shredded-wheat biscuit, cream of wheat, or Saxon food. Very frequently, we go without anything to eat in the middle of the day, without feeling the need of anything; but at the evening meal, about six o'clock, we have a splendid appetite and can eat about as much as our stomach will hold; but we always regard the size of our stomach by looking at our hands and we are careful not to eat any more than we need, feeling that we had better go from the table hungry than to stretch our stomach.

We generally take some fruit before going to bed, especially after preaching, or laboring in the evening. We know this: that a horse or cow will be up all night if it does not have food in its stomach, and we know a baby will cry all night if it does not have something in its stomach. And we know if we do not take something in our stomach about ten o'clock at night, we will have unpleasant dreams and will be disturbed in our sleep. Yet, we are only one among millions and everybody else may be different from what we are; but we know this, that by considering our needs and attending to them regularly, we have perfect health and happiness and, which is better than all, we have longevity.

People need not fear that their lives will be shortened by reason of not taking much food; since, by using very little when sick they recover their health, and we know how sparingly is the diet by the use of which invalids are restored. If, by confining themselves to a scant fare when ill they are freed of their disorders, why should they fear that, while using a larger quantity of food permitted by the sober, righteous and godly life they should not be able to sustain their lives when in perfect health?

Others, again, say it is better to suffer three or four times a year with their usual complaints, such as gout, pains in the side, back, or spine, especially about the kidneys, or other ills, rather than suffer the whole year round by not gratifying the appetite in eating those things which please the palate. Very frequently people satisfy their taste and cravings which are of the palate rather than of the stomach. Hunger is altogether a different thing from thirst, or an inordinate craving for the taste of certain kinds of food. The taste belongs altogether to the palate.

We would urge upon the reader this truth: with increase of years and the consequent decrease of natural heat, dieting cannot always have sufficient power to undo the grave harm done by overeating. Hence, it is, they will succumb, at last,

to those ailments, because sickness shortens life, even as health prolongs it.

Others, again insist that it is far better to live ten years less than to deprive one's self the pleasure of gratifying the appetite. To this we would say that men endowed with fine talents ought to prize a long life very highly. For the balance, it matters little whether they value it or not, as they only make the world less beautiful and their lives less useful, and it is as well, perhaps, that they should die. They are not much good to themselves, or any person else.

VALUE OF A LONG AND HEALTHY LIFE.

Chapter XXXIII.

Since a long and healthy life is a blessing to be highly desired by men and women, we conclude it is their duty to do all in their power to attain it.

Do not think for one moment that you can enjoy this blessing of longevity and happiness without that which is absolutely necessary to secure it, and that is to live soberly, righteously and godly in this present life.

We are astonished very often to see that men gifted with fine intellects—there are many of such—who have reached a high position either in literature or some other occupation, do not embrace and follow the life described in the New Testament, and which we characterize the sober, righteous and godly life. Many of them reach the age of fifty or sixty years and are troubled with all the disorders, or some of them at least, to which human beings are subjected. By following the sober, righteous and godly life, they could easily deliver themselves from all those ailments, which, later on, if allowed to make further progress, will become incurable.

We do not wonder so much that some young men—those of them, at least, whose lives and habits are controlled by sensuality—should neglect sobriety; but, certainly, after a man has passed the age of fifty, his life should be altogether guided by reason, which teaches that the gratification of the appetite means infirmity, suffering and death.

If the pleasure of satisfying the taste were a lasting one, we might have some patience with those who are so ready to yield to it. But it is so short-lived that it is no sooner begun than ended; while the infirmities which proceed from it are of very long duration. Moreover, to the man who follows the sober, righteous and godly life it is assuredly a great satisfaction to know when he has finished eating, that the food

he has eaten will never cause him any sickness, but will keep him in perfect health.

Every person who lives has been given five senses for the soul and body. The body has three, that of tasting, smelling and touching. The soul has two, hearing and seeing. Every intelligent person should have another for his spirit. Every human being is a tripartite being, having a body, a soul, and a spirit. The soul is the intellect; in the soul there is reason. Why in the world is it that people who have a soul do not exercise the latter faculty? Every person is entitled to do so, and because they do not, many are suffering torments and dying from disease and sickness, all because those things are brought upon them on account of not exercising their reason.

GOD has willed that man should possess all the gifts and blessings which he needs to make him well and happy in the enjoyment of long life. GOD has raised man above all other creatures, which have sense only, but not reason, in order that man, by means of these faculties, may preserve himself and have perfect health for an indefinite number of years; to live and die happily, and then fall away, at last, without being killed by disease or suffering. To such, this happiness is a universal blessing granted by GOD and offered by Him to all who will live a life of soberness, righteousness and godliness.

In conclusion we will say, since old age is—as in truth it is—filled and overflowing with so many graces and blessings, and since we are one of the number who enjoy them, we cannot fail to give testimony to the fact, and to fully certify to all men that our enjoyment is much greater than we can express in writing.

It is with the greatest pleasure that we declare no other motive for writing these truths but our hope that the knowledge of so great a blessing as our old age has proved to be, will induce every human being who reads these chapters to determine to adopt the sober, righteous and godlike living, in favor of which, we ceaselessly keep repeating: LIVE! LIVE! with the life that comes from GOD through HIS SON THE LORD JESUS CHRIST; for He says: "I am the way, the truth and the life." In Him there is no condemnation whatever, and His life is the most blessed life to live.

THE DIFFERENCE BETWEEN SICKNESS AND TORMENTS.

Chapter XXXIV.

A great truth which has been hidden from the world for eighteen centuries, now revealed, should be known to all.

We have found that there is a great difference between sickness caused by disease and torments caused by evil spirits of infirmity.

In the thirteenth chapter of the Gospel of Luke we find recorded an account of how Christ met a woman in the synagogue who was bowed together by a "spirit of infirmity," and when Christ saw her in the audience He said to her: "Woman, thou art loosed from thy infirmity," and He laid His hands on her, and immediately she was made straight, and glorified God. When He was charged with doing wrong on the Sabbath day, He said to the ruler of the synagogue: "Ought not this woman, being a child of God whom Satan has bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

People read this without proper consideration, and suppose that that woman was bowed together with a disease, when the Scripture distinctly says it was a **spirit of infirmity**.

People who read this will say: "Why are not such signs and wonders performed today by ministers?"

We answer: "They are. The same cause produces the same effect today as it did when JESUS CHRIST was here on earth." We give the following example:

While holding meetings in a large storeroom, on Euclid Avenue, near Wilson Avenue, in Cleveland, Ohio, a number of years ago, there was brought to the meeting, while we were speaking to about eight hundred people, a woman in a most deplorable condition.

There was an aisle six feet wide, running straight from the rostrum, where we were speaking, to the door, fronting on Euclid Avenue, the people filling the seats on either side. When we were about half way through our discourse, we noticed a carriage drive up right in front of the door. We also noticed the driver got down from his seat in front and opened the carriage door. There seemed to be a woman seated on the floor of the carriage. The driver folded up her dress under her and lifted her out. She did not seem to have any legs. We watched him, as we spoke to the people, and he brought her into the hall and sat her down by the last pew. We then

noticed that she was in a squatting position with her knees drawn up in front of her breast. She moved forward by a great effort, pulling herself from pew to pew. She did not step more than two inches, and we thought, as we saw her moving forward, that she was taking "duck steps;" for she did not step any farther than a duck could step. When she had reached half the distance to the front, the people in the rear noticed her, and their attention was so much given to her, they lost much interest in what we were saying. By the time she had reached as far as the third pew from the front, all of the people had their eyes and minds centered upon her.

We saw there was no use in continuing our discourse, so stopped and said: "We notice every person is looking to this woman who was taken out of a carriage a half hour ago and set by the last pew on the left side of the aisle. She has taken 'duck steps,' pulling herself forward by her hands and making a great effort to reach the front. We see there is no use in our continuing our discourse until after we give consideration to this case. We do not know who this woman is. We never heard of her before. We do not know where she came from, or how she came to be here, only that we saw her carefully lifted out of the carriage and we suppose she has come here to be healed, and we really believe that some person has interested himself in her. We will find out by questioning her."

We then addressed ourself to the woman, and said:

"How came you to be brought here?"

She answered in a very gentle manner: "Mrs. Saxton, of Madison, Ohio, came to the place where I live and told me there was a man preaching in Cleveland, who was doing the same works that JESUS CHRIST and His Apostles did when here on earth. She told me that if I would come, she would pay my expenses here and back, and she knew that if I would come here in the right spirit, believing that JESUS CHRIST is the same today as He ever was, I would be healed and taken care of, and for that reason, I am here.

"Mrs. Saxton had me placed in the baggage car of the train, and gave me in charge of the conductor. She also gave him money to pay for the carriage to bring me to this hall, and I am here to be delivered of my great affliction."

We asked her how long she had been so afflicted.

She answered: "For twenty-eight years."

She said that her hips were so ankylosed she could not straighten her body, nor her limbs.

Her knees were drawn up to her breast, and no power was ever found that would loosen the hips.

We said to the audience: "Here is a case almost exactly

similar to the one found in Luke 14, commencing with the 10th verse."

We read the foregoing passage, and said to the people:

"Surely GOD has put it in the mind of Mrs. Saxton to send this woman here that the Scriptures may be verified and the fact proved to the world that 'JESUS CHRIST is the same today as He ever was.' Believing this, we propose to bring GOD to the test.

"JESUS CHRIST said as recorded in John 14:12: 'Verily, verily, I say unto you, he that believeth on me, the works that I do, shall he do also; and greater works than these shall he do; because I go unto my Father.'

"We find in Acts 2:39: 'The promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our GOD shall call.'

"GOD certainly did call me to preach the gospel as JESUS CHRIST and His Apostles did when they were here on earth, and to do the works which they did: if this is not true, then nothing can be done with this woman. If it is true, the very same thing will happen to this woman as happened to the woman which JESUS CHRIST met in the synagogue, as recorded in Luke 13:10-16. That woman had been bowed together for eighteen years. This woman, as you have heard her say, has been bowed together in this horrible manner for twenty-eight years. GOD is going to prove to you, and we say it by the authority of His Word; we say it because GOD has called us to do the same work that JESUS and His Apostles did, that as soon as we do what JESUS CHRIST did, it will be done, and we will not waste words, nor suffer any delay. We will proceed immediately to do just what JESUS Himself would do, and we want it distinctly understood that we do it for Him, and in His Name, representing Him, as we do."

We then stepped down from the rostrum and stood by a table. Two brethren helped the woman to the front, where she rested herself by the side of the front pew.

We said to the audience: "Before anything is done, we must ask GOD to honor His Word and to solemnize every person in this audience, and to make us all of one mind and one accord. As many as believe that this is GOD'S way of dealing with such a case, in this day and generation, will let it be known by standing."

About five hundred persons in the audience stood. Then, as they stood, we prayed and asked GOD to solemnize every heart and to enforce the command that His servant should make, in the Name of JESUS CHRIST.

We asked GOD to bless the woman and make her faithful perfect, that she would do what she was commanded to do.

We then advanced, and told the woman, as JESUS did the woman who was bowed together, as recorded in Luke:

"In the Name of JESUS CHRIST, woman, thou art released from thy infirmity."

We then rebuked and commanded the evil spirit of the devil to depart from her.

We said to the woman as Peter did to the impotent man, as recorded in the third chapter of Acts of the Apostles: "In the name of JESUS CHRIST OF NAZARETH the SON OF GOD stand up and walk," and, immediately, the woman reached forth her hand, and as we took her by the other arm, she lifted herself up and reached out her hands and commenced to shout that she was healed, and she walked all over that room and shook hands with about two hundred persons. She walked to her lodgings, which the friends provided for her, and attended every meeting as long as we stayed in Cleveland.

We would make it plain how this is done. We have previously declared in this article that the power in the name of JESUS CHRIST is just the same today as it ever was. Notice what Peter said to the impotent man, who for forty years had been laid at the beautiful gate of the temple to beg alms, as recorded in the third chapter of Acts of the Apostles. Peter preached the gospel to that man and told him that it was true, that JESUS CHRIST was the SON OF GOD; that He had been crucified recently and buried; that on the third day, He arose from the dead and ascended to Heaven, and had sent His Holy Spirit back to earth with His own Spirit and given to His adherents who would accept it, and were fitted to do the work which He did, the same power that He had, but it was in His name and, therefore, He said to the impotent man:

"Silver and gold have I none, but such as I have, I give unto thee: In the name of JESUS CHRIST OF NAZARETH stand up and walk."

"That command was immediately obeyed. His feet and ankle bones received strength, "and he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising GOD. All the people saw him walking and praising GOD. And they knew that it was he who sat for alms at the beautiful gate of the temple, and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, ye men of Israel, why marvel ye at this? or why look so earnestly on us, as though by our own power or holiness we had made this man to walk?

"The GOD of Abraham, and of Isaac, and of Jacob, the GOD of our Fathers, hath glorified His Son JESUS; whom ye

delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom GOD hath raised from the dead; whereof we are witnesses. His name, **through faith in His name**, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

By this occurrence, the regular service in the temple was interfered with and, of course, the Jews who rejected CHRIST were angered and made rebellious, as the devil always makes those he can influence, whenever they see or hear anything like this. Hence it was, Peter and John were arrested and put in Prison, to be charged with preventing a religious meeting. After remaining all night in jail, the next morning, as recorded in the fourth chapter of the Acts of the Apostles, "it came to pass that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, by what power, or by what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, **that by the name of JESUS CHRIST of NAZARETH**, whom ye crucified, whom GOD raised from the dead, even by Him doth this man stand here before you whole. * * * Neither is there salvation in any other; for there is **no other name** under Heaven, given among men, whereby we must be saved (and healed)."

It will be seen, plainly, by this Scripture, that the power to save (to heal) is in the name of JESUS CHRIST. As when a minister called of GOD, and anointed with the Holy Ghost, and with the CHRIST Spirit, uses that name in a command, that will be done which he commands, the power being in THAT NAME.

Now, we find that a large number of those who suppose they are diseased and sick in consequence of disease are afflicted on account of an evil "spirit of infirmity," and we find that such so-called diseases as catarrh, cancer, epilepsy, asthma, St. Vitus' dance, catalepsy, insanity, mania, drunkenness, locomotor ataxia, whooping cough and convulsions, and many afflictions, oppressions and torments are caused by evil spirits, and that they can only be gotten rid of in the way and manner provided by Christ Jesus. (Mark 16:17.)

The idea of a physician cutting out a cancer, the cancer being caused by an evil spirit! There is eruption, eating, burn-

ing and general debility and great suffering and torment, caused by an evil spirit. A physician may cut out the growth or ulcer caused by the evil spirit of cancer, but he cannot cut out the evil spirit. Only the name of Jesus Christ, used in authority in commanding, can drive out the evil spirit, which causes the cancer. It is the same way with other similar affections produced by similar causes.

A REVOLUTION IN TREATMENT OF DISEASE, SICKNESS AND TORMENTS. A REVELATION TO SCIENTISTS AND ALL WHO READ.

Chapter XXXV.

The object in writing this book is to give to humanity, suffering with disease, that which has been given to us—the knowledge of **PERFECT HEALTH—HOW TO GET IT, AND HOW TO KEEP IT.**

We **know** only what we **experience** in our own life. We shall, therefore, give only what we **know** by our own experience, and what we have thoroughly tested and have incorporated into our own life. We have the knowledge of the **way** to the “Abundant Life,” which is Perfect Health. We are glad to give what has been given to us in such large measure, even at the risk of being considered egotistical; because so much of what we shall write is personal.

To show the importance of only two meals daily, which has been dawning on some minds for many years, we quote from “The Intellectual Life,” by Philip Gilbert Hamerton, published about forty years ago:

“All who need to keep their minds in the best possible condition ought to have resolution enough to regulate their living in a manner which experience, in their case, proves to be most favorable. Whatever may be the authority of custom, a wise man makes himself independent of usages which are impediments to his best activity. I know an author who was always unwell about eleven o’clock in the morning; so unwell that he could do nothing but lament his miserable fate.

“Knowing by experience the powerful influence of regimen, I inquired whether he enjoyed his breakfast. No, he didn’t. Then why did he attempt to eat any breakfast? It turned out that this foolish man swallowed every morning two cups of bad coffee and a quantity of greasy food from a

patriotic deference to the customs of his country. He was persuaded to abandon this unsuitable habit, and to eat nothing until half-past ten, when his adviser prescribed a well cooked little lunch. The effect was magical. My friend felt light and cheerful before lunch, and worked quite happily and well, whilst after lunch, he felt like a horse that had eaten his corn. Nor was the good effect a transitory one; the bad symptoms never returned, and he still adheres to his new arrangement.

"This little reform made a wretched existence happy, and has had for its result an increased production with a diminution of fatigue.

"The explanation is that the stomach did not ask for the early breakfast, and had a hard fight to overcome it, after which came exhaustion and a distaste both for food and work."

"The matter of having breakfast from ten to eleven o'clock A. M. and dinner between five and six o'clock P. M. is the re-discovery of a truth that has been lost—one of the lost arts.

"The Greeks, when they ruled the world and produced the bodies that have always been and are now the models of the artists, ate but two meals a day; the first one at mid-day. This is recorded in history.

"The Persians, when they were at the zenith of their power and glory, ate but one meal a day and that at noon. The following quotation from a history used in our higher schools of learning is proof of this statement: "Ancient History," for Colleges and High Schools, by P. V. N. Myers.

"PROVISIONING OF THE PERSIAN ARMY.

"From the Plain of Doriscus the Persian army moved on towards the pass of Thermopylae. The cities along the route had been ordered to prepare repasts for the army as it advanced and to furnish special delicacies for the royal table. The people, through policy, or fear, made extraordinary efforts to entertain in a becoming manner their self-imposed guest, and to feed his soldiers. Herodotus affirms, and there seems no reason to doubt his statement, that some of the towns were driven to distraction, and others to the very verge of ruin. The people, however, notwithstanding their perplexity and distress, found occasion to thank the gods because Xerxes, according to the Persian custom, required **but one meal a day.** 'Had the monarch required breakfast as well as dinner,' says Herodotus, 'the citizens must have been reduced to the alternative of exile or of utter destitution.'"

The beginning of the downfall of Greece and Persia dates from the time when they departed from this simplicity in their living and started on the direct road to destruction through gluttony.

One meal a day plan, taken at noon, was successfully practiced by some eighty millions of people of the healthiest, wealthiest and most intelligent nations of antiquity for nearly a thousand years.

A wise man in the fifteenth century said: "One meal a day is the life of an angel, two meals a day is the life of a man, three meals a day is the life of a beast."

"Woe unto thee oh land * * * when thy princes eat in the morning. Happy art thou oh land * * * when thy princes eat in due season for strength and not for gratification." Eccl. 10:16-17.

In this chapter we make known the secret of our success as a practitioner of medicine for twenty-five years, and freely give it as our best gift to humanity, together with the truths in regard to CHRIST JESUS as the Divine Healer.

By observation and experience during eighty years, or, rather, since reaching to years of discretion, the truth has come to us that people eat entirely too much, and by doing so, more than two-thirds of them suffer from clogging of the system, or bring upon themselves a gastric stomach or bowel trouble. Ferments also are produced, resulting in the formation of germ bacilla or different diseases with sickness, suffering and death.

Our success as a physician in the practice of medicine and surgery for a quarter of a century was largely due to our advice and instruction to abstain from eating only as we prescribed, and when necessary, we furnished a menu, or bill of fare, with direction as to quantity, frequency, and preparation of the food.

Two meals daily are entirely sufficient for any person. Too much time required in cooking and eating is wasted; besides, time is not allowed the stomach and bowels to properly digest the food and have time for rest; the result being that the stomach and bowels wear out prematurely, decrepit old age is brought on twenty-five years earlier, and fully that number of years could be enjoyed in a happy, prosperous life.

We declare it emphatically as a fact: Only one or two meals each day is sufficient, and more than that is injurious to most people.

The following written by Mr. Charles C. Haskell, of Norwich, Connecticut, in 1901, giving account of the healing of two pronounced hopeless cases by following our plan, will be read with interest and profit:

WONDERFUL RESTORATION TO HEALTH FROM CONSUMPTION AND NERVOUS DYSPEPSIA.

"Among the agents employed to introduce the book, 'Twenty Years of Congress,' by James G. Blaine, was Mr. B—— of Meadville, Pennsylvania, a gentleman of education, a teacher of twenty-five years' experience. He was said by some to be the best platform speaker in Western Pennsylvania. In my first interview with him, I saw that he was addicted to the use of alcoholic liquors and tobacco, but said nothing to him about it. He was very successful in selling 'Twenty Years of Congress,' but after a time he dropped out. As he had been so successful in selling books, I wrote him from time to time, trying to get him to work again. After about two years he wrote me telling me that I had been very kind in following him up, trying to get him to work, but the fact was, he had not been in a condition to work; but that he had determined to stop drinking and would come on and work for me again. He came and told me his story of suffering.

"He had suffered for twenty-five years with nervous dyspepsia and in its most severe form, caused by the whisky habit. It seemed to him that he had experienced all the torments of hell. After eating, he would have a nerve-storm, and no one who had not experienced it could have any conception of his sufferings. He could only get temporary relief by drinking whisky and in that way deadening his sensibility. In that condition he had simply existed all those years. It was not life; it was hardly a bare existence. A living death! He had sought in every direction for help; and tried everything and every physician that he thought could be helpful to him. As a last resort he had been sent to the eminent N. S. Davis, M. D., of Chicago, the Nestor of the medical profession and the highest authority on alcoholics in this country; but all to no purpose. His sufferings only increased. He would go without eating for days at times to avoid the horrible nerve-storms. This was the substance of his story told to me of his terrible anguish for the twenty-five years of misery. I gave him all the encouragement I could and sent him away to work, but no report of work came, and I knew that the enemy had been too strong for him, and that he could not resist him successfully—that he was still in his power.

"Time went on until Monday, May 14, 1894, when I received a telegram from Mr. B—— from New York City, saying that he wished to see me, and asking if I would be at home the next day. He came and, as he entered my office, I saw at a glance that a wonderful transformation had taken place in him. The bloat was gone, the black eyes shone with the luster of health and life, and his whole appearance indicated that his nervous system had been renewed in strength

and vitality. As I greeted him with a cordial grasp of the hand, I said, 'Mr. B——, how-do-you-do?' His quick reply was, 'I am all right. I have made the greatest discovery of the age—that is a physician has—and I have helped him, and I have come on (a distance of over five hundred miles) to tell you of it.' He then told me the story of his experience; of his marvelous cure of nervous dyspepsia, from which he had suffered, as I have before stated.

"I will give the substance of his account of the cure, which was indeed marvelous. In Meadville, his home, lived a manufacturer, Mr. H——, who several years before developed a cough which indicated a tendency to that terrible scourge, consumption. He put himself under the care of physicians who prescribed for him, besides the customary drugs, whisky. As the cough grew worse the physicians ordered more whisky, until the time came when he was taking a quart a day. A few months previous to Mr. B——'s visit to me, he was told that Mr. H—— was very low and would probably live but a few days. As he had always held friendly relations with Mr. H—— he called to see him and found him in a very feeble condition, coughing continuously, and reduced almost to the skeleton condition. Mr. B—— felt that from appearances Mr. H—— could live but a few days. Gradually, for many years, Mr. H—— had been gliding down the hill of disease, until it seemed that the grave was just before him; that he was on its brink and that the old enemy, death, was about to claim its victim. Mr. H—— was suffering so intensely that he asked Mr. B—— if he would call a certain Doctor D—— (whom he had never employed), that perhaps he might do something for him that would relieve him. Mr. B—— was surprised that he should wish to call Dr. D——, for the doctor had the reputation of starving his patients, and Mr. H—— in his weak and almost skeleton condition needed nourishment, and much of it, and not starvation.

"Mr. B—— found Dr. D—— and gave him Mr. H——'s message, saying at the same time, 'I think he cannot live more than ten days, but you can probably make those few days more comfortable.'

"When Dr. D—— called, Mr. B—— was present and after a careful diagnosis of the case, the doctor said: 'Mr. H——, you are a very feeble man, but I think you have a bare chance for life, and if you will do just as I tell you, I will try to help you.' Mr. H—— said he would do it. At this time he was taking a quart of whisky a day and the bottle then stood on the table half filled. Dr. D—— said to him: 'Take no more whisky. Every drop you have ever taken has been an injury to you. Eat nothing until **natural hunger** comes. Drink cold

water when thirsty. This course is the only one in the world that can help you.' The doctor explained to him what the sensation of natural hunger is.

"Mr. B—— was astonished at such advice as this. It seemed to him almost idiotic. This man, nearly a skeleton, certainly needed nourishment, and it was sure suicide for him to adopt such a course as Dr. D—— had prescribed.

"Physiology had been Mr. B——'s favorite study and his interest had been so thoroughly awakened by the doctor's prescription that he determined to watch this case with the closest care. He called on Mr. H—— every day to see what the result would be. The first day he called, the whisky remained untouched: Mr. H—— had eaten nothing because there was no natural hunger. To Mr. B——'s surprise the cough was not quite so severe and he appeared to have a little more strength. The second day he called and the improvement had continued. No whisky-taking, no eating; simply drinking cold water when thirsty. The third day he could see a marked improvement in the lessening of the cough, and an increase of strength, and this without anything taken into the system but cold water. On the afternoon of the third day **natural hunger** came and Mr. H—— called for a meal of bread, lamb-chops, potatoes and other vegetables which he ate with the keenest relish, reminding him of the hunger of boyhood days.

"The improvement went on from day to day, Mr. H—— never eating except when hunger called for food, and drinking cold water when natural thirst called for liquid. In a comparatively short time he was able to take charge of his factory, something he had not done for years. Mr. B—— gave me all these facts, and afterward they were corroborated by Mr. H——, who wrote me very particularly, covering his experience with 'many physicians,' and with Dr. D——.

"A deep impression was made on Mr. B——'s mind. It seemed to him that Mr. H——'s recovery was a miracle. It certainly was the most marvelous cure that ever came under his observation, and he said: 'If that doctor can perform such a wonderful cure as in the case of Mr. H—— in so short a time, why can he not cure me of this awful nervous dyspepsia?' Acting upon this suggestion of his mind, he called upon Dr. D—— and said: 'Doctor, you are aware of my great interest in Mr. H——'s case. I have watched it intensely. I thought when you first called on him that he could not live more than ten days. His recovery seems to me like a miracle.'

"The doctor replied: 'If he had continued the treatment he was having, he probably would have lived not more than ten days; for he was very near to the skeleton condition. But the improvement did not surprise me, for I have been prac-

ting the same treatment with my patients for more than twenty years.'

"Mr. B—— said: 'If you can do so much for a man as near death as Mr. H—— was, why can you not cure me of this nervous dyspepsia from which I have suffered for more than twenty-five years?' To this the doctor replied very promptly. 'You can be cured very easily, but not by drugs. Drugs never cured anybody and never will. We can sometimes use a drug to rest a man when he has suffered with pain so intensely and so long that he feels he cannot endure it longer, and must have a little respite that he may gather himself up so as to continue the battle for life, but the benefit received is not of a healing nature. The true healing power is in Nature herself. Mr. B——, if you will follow my advice strictly as did Mr. H——, you will be cured easily and speedily.'

"Mr. B——'s response was that he would follow the doctor's instructions implicitly.

"Dr. D—— then explained to him what **natural hunger** is, and stated if he would abstain entirely from eating until that hunger should come—drinking cold water when thirsty—that when he had the natural hunger he would be a well man; that the natural hunger would not come until the disease was conquered; that to wait until it did come was the safest thing in the world for him to do.

"Mr. B—— said to Dr. D—— that he would follow his instructions to the letter, and it was easy as well as delightful for him to do this, for when he abstained from food there were no nerve-storms for which he had felt he must take the poisonous whisky to paralyze sensation.

"Mr. B—— commenced at once to fast, following strictly the doctor's instructions. Every day found him improving and gaining in strength, although losing in weight. At the end of two weeks, not having taken any food into the stomach—drinking only cold water—**natural hunger** came and he went home to eat, taking a good meal of meat, vegetables and bread, and for the first time in twenty-five years his stomach gave him no trouble after eating. He was cured of that horrible disease and terrible misery by abstaining from food for two weeks and giving Nature a free chance to work a complete cure, and it was done as all of Nature's work is done—in a perfect manner. Only keep the obstructions of decaying food out of the way and Nature will work a perfect cure, and by a strict observance of Nature's laws we will keep in perfect health.

"Mr. B—— found himself in a new world—the world of health—instead of the world of disease that he had been in for so many years. A new life had come to him, and the exuberance and elasticity and buoyancy of youth had returned. He

had no desire whatever for whisky, and to test himself thoroughly he went into saloons and barrooms, into the very midst of the fumes of intoxicating liquors, only to find that all his appetite and desire for intoxicants had entirely disappeared. Instead of a desire for it, he found the very smell of liquor to be disagreeable. He had no thought of giving up the use of tobacco, but soon his sense of taste had become so refined that the taste of tobacco was very disagreeable, and he stopped chewing the filthy weed. Soon his sense of smell became so elevated that the odor of tobacco became offensive and he gave up smoking."

This doctor wrote a volume entitled "The True Science of Living or The New Gospel of Health," in which is given the following:

"Every disease that afflicts mankind is a constitutional possibility, developed into disease by more or less habitual eating in excess of the supply of gastric juice." In this sentence he has given the cause leading to disease and the cure, but he failed, on account of a better knowledge of the true method of healing, to state that, as all life comes from GOD through HIS SON, THE LORD JESUS CHRIST, by securing that true life, there is permanent health and also true and unbounded happiness.

EXPLANATION OF THIS METHOD OF HEALING WITHOUT MEDICINE EXPLAINED.

Chapter XXXVI.

When one sets out to conquer or destroy an enemy, the first thing to do is to ascertain who or what the enemy is; his location and his strength. We should never underestimate our foe; neither should we overestimate his power. We should know the situation as exactly as possible. Satan causing disease is man's enemy, and unless he is driven out in the way GOD has provided he, by disease, will conquer and the victim will be handed over to death, man's worst and last enemy. "The last enemy that shall be destroyed is death."

The life of the body is in the blood. Disease is an invisible substance causing symptoms according to its peculiar character. It produces impurities of a poisonous nature in the blood which extends the disease through the body. The blood is made through the process of digestion and assimilation of the food we eat and the way we eat it. If a person eats so that he will have perfect digestion and assimilation, he will have

perfectly pure blood and pure blood is perfect health. On the contrary, imperfect digestion and assimilation makes impure blood.

After the evil spirit causing disease locates in a human being, in the weakest organ or tissue, it changes that part from a healthy to a diseased condition and sends into the circulation substances that make the blood impure, and its effects are carried through the entire body, to every atom, to the most minute part, and always deposited in that part of the body where there is the least resistance to it by Nature—in the weakest part that man has inherited, and so the disease manifests itself in various parts of the human body and names are given to it according to its location. Although there may be a hundred or more manifestations, they are all caused by the one and the same **impure blood**.

It is essential that every person shall have, in order to possess Perfect Health, **pure air, pure food and drink, exercise and sunshine and an abundance of each**. Man can live many days without food or drink, but he cannot live five minutes without air, and without sunshine he will soon grow weak and sickly and die.

Next to these two essential things there are three laws of our physical being, the perfect observance of which will go a long way in procuring and keeping perfect health. These laws are an acceptance of the CHRIST as the SON OF GOD, and following "to the letter" His commands and conditions, doing and having done for us what He has provided, and by thus doing, securing His Spirit to come into our body and combine with our human spirit, thus securing His Life, and, thereby, sustaining the necessary requirements for our body.

Sleep, hunger and thirst. We give them in the order of their importance. Through these laws our daily strength is renewed. We do not, as many think, get our strength through eating, but through the blessed, wonderful and mysterious law of perfect happiness and sleep. We sleep to secure rest. "He giveth His beloved sleep." We eat simply to repair the waste of the body through exercise. Perfect sleep depends on observing perfectly the laws of GOD and satisfying hunger and thirst. It is all important then that we obey perfectly the laws of eating and drinking. Strength comes from God and is increased by exercise.

In consequence of wrong habits of eating, people lose the sense of natural hunger and develop an abnormal desire for or repugnance to food. There is much difference between hunger and a depraved appetite. Before a boy has reached the age of ten years, he has lost the sense of natural hunger by wrong habits of living, and in its place developed the artificial, abnormal **appetite**.

The first step then towards perfect health is to destroy this abnormal, artificial sense, which is an enemy, and to restore to its rightful place the blessed and true law of hunger. In order to do this one must distinguish clearly the difference between the sensation of hunger and the abnormal desire. No one has been able to explain the sensation of natural hunger. A person may describe some sensation in the stomach such as faintness, emptiness, all-goneness, craving, gnawing, yearning, etc., but these are mere sensations and not hunger. They are the results of wrong habits of eating. The abnormal sense is located in the stomach and is the parent of gastric derangement. Such condition is a hard master and the great mass of humanity is ruled by it and is its abject slave. An old Book says: "Whose GOD is their stomach." "Put a knife to thy throat if thou art a man given to gastric derangement."

We all know what the sensation of natural thirst is, that it is located in the mouth and throat, and when we have it, it almost says "cold water," and prefers that to any other liquid. How delicious to the taste and how cooling is pure, cold water when one has the natural thirst. Then is the time to drink and only then. If people would only observe this rule in drinking, there would be neither kidney nor kindred troubles. The thirst of a person for intoxicating liquors is abnormal and located in the stomach, the same as a depraved appetite.

Like natural thirst, natural hunger is located in the mouth and throat, and is a sensation that food would taste delicious; and when we eat at its call, the food is always delicious as in early childhood days. There is no faintness or craving or any of the uncomfortable sensations that belong to depravity of the digestive organs which makes a person irritable, and makes it very hard for one to wait for a meal if it is a little delayed. "Blessed are they that hunger."

When one is only naturally hungry he can, if necessary, wait for hours for food without losing his poise or abusing the cook with his tongue; but woe to the cook who does not have meals on time for the man who is under the dominion of the monster depraved appetite, the severest task-master a man can have. He rules with a rod of iron and mercy is unknown to him. He stands between man and perfect health and is death's prime minister. King Alcohol has slain his thousands, but King Depravity numbers his victims by millions.

Any person may have perfect health if **he should never eat except when the call comes from natural hunger.** That should be the invariable rule of his life. More depends upon the observance of this rule than upon any other law of his being.

Charles C. Haskell says truly:

"It is a physiological impossibility for any one to have this natural hunger more than twice a day, even if he does the hardest kind of manual labor or the most severe mental work. This truth has been demonstrated for more than thirty-six years by persons of all ages and in all kinds of trades and professions, among the highest and lowest, the rich and the poor, male and female, in all countries and all climates. Wherever tested it has been proved beyond doubt that no one can have natural hunger more than twice a day.

"This being the law of nature, we should at once adopt it and eat only when natural hunger calls us to the feast; if it calls twice a day, obey the call, and if the invitation should come only once, accept it thankfully and obey it; and if it does not come at all, recognize the truth that there can be no digestion without natural hunger and without this, no nourishment can be given to the body; so let the day be one of fasting. Nature's warning voice has said clearly for that day, 'Do not eat.' Obeying her voice implicitly will bring a rich reward and Nature will overcome the obstruction that was the cause of the loss of hunger; health will again come and with it natural hunger will come in the mouth and throat. 'Who filleth my mouth with good things, so that thy youth is renewed like the eagles.'

"The reader will naturally ask here what causes this natural hunger and when does it come. We have already stated that we get our rest for mind and body through sleep and that restful sleep is the most important law of our being for perfect health. Through sleep all the muscles of the body are rested into strength. The more quiet and restful the sleep, the greater the degree of strength realized. All the muscles and organs are relaxed during sleep and cease their work in order that new strength may be poured into them to fit them for renewed activity. This is true of all the body except the heart and lungs, whose action is not a tax on nerve power. The muscles of the stomach and glands that line it, which secrete the gastric juice that is poured into the stomach to digest the food, are the hardest worked muscles of the body. No blacksmith at his anvil, nor farmer in his field, works the muscles of his arms as hard as the muscles and glands of our stomachs are worked in the process of digesting food. Some suffering people never give them a day of rest unless forced to do so by sickness, and even then are usually compelled by the physician to eat, as he says, 'to keep up our strength,' while good sense says there can be no digestion without hunger, and without digestion we get no nourishment from the food taken.

"When one awakens in the morning, the stomach is not prepared to digest food for the reasons I have given, although

it may be entirely empty. During sleep, the body is without exercise, there is the minimum of waste; therefore but little, if any waste to repair. Consequently there is no necessity for food, for as we have before said, we eat only to repair the waste of the body through exercise. When we awake and commence the labors of the day, Nature commences her work of preparation for digestion, and it takes from four to six hours after one has arisen to make perfect preparation. When this is done the glands and muscles of the stomach are ready to do their work in a perfect manner, and they send their dinner-bell call up into the throat and mouth and they are ready to do their work. This is the natural hunger and the way it is produced and, when one is living in obedience to GOD'S laws, it is as unerring and regular in its call as the rising of the sun.

"When we eat only at the call of hunger which is thus produced, the function of taste is at its best and the food is always delicious, and eating becomes what it ought to be—a fine art and a delight. No matter how plain and simple the meal may be, it is always good and satisfies completely. The call of natural hunger is not attended by any of the symptoms of a depraved appetite, such as faintness, emptiness, all-gone-ness, craving, gnawing, etc., etc., but is a sensation that food would taste delicious, and it does. There is no call for particular things; for highly seasoned foods, which is the case with a depraved appetite; but the call is for nourishment and for the best, and this comes from the best of nature's foods. Hunger does not call for one to eat in a hurry; but to quietly and slowly partake of the food; thus getting the most intense enjoyment from this GOD-GIVEN law.

"Having thus obeyed this important law of nature, we should wait for its return before eating again, and should make this the invariable rule of our lives. This brings us out of the bondage of a depraved appetite into the freedom of hunger, and we find that we are beginning to learn that we were made to be free from care, anxiety, fear, worry and disease; and the lesson is a blessed one to learn. We come to see that man was designed to have health and not disease; that health and life are his normal conditions; disease and death are abnormal; that we have perfect digestion when we are obedient to the law of natural hunger; and perfect digestion makes pure blood and pure blood is perfect health."

INTELLECT, MIND OR SOUL.

Chapter XXXVII.

(Subject continued from page 137)

In the whole range of psychological research there is no branch of the study of such transcendent practical interest and importance to the world as that which pertains to its application to the cure of disease. **That there resides in mankind a psychic power** over the functions and sensations of the body, and that power can be invoked at will, under certain conditions, and applied to the alleviation of human suffering, no longer admits of a rational doubt.

The history of all nations presents an unbroken line of testimony in support of the truth of this proposition. In the infancy of the world the power of **secretly influencing men** for good or evil, including the **healing of the sick**, was possessed by priests and saints of all nations. Healing of the sick was supposed to be a power derived directly from GOD, and it was executed by means of prayer and ceremonies, laying on of hands and incantations, amulets and talismans, rings, relics, and images, and the knowledge of it was transmitted with the sacred mysteries.

Numerous examples of this practice of healing by the touch and by laying on of hands are related in the Old Testament. Moses was directed by the LORD to **transmit his power and honor to Joshua by the laying on of hands**. Elijah healed the dead child by stretching himself upon the body and calling upon the name of the LORD, and Elisha raised the dead son of the Shunamite woman by the same means. It was even supposed that the power survived his death. The New Testament is full of examples of the most striking character, and the promise of the Master to those who believe, **"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover,"** applies to all mankind today as well as to His followers upon whom He had conferred His power in person. **That this power was transmitted to future generations, and that the saints and others regarded it as the heritage from CHRIST, for the good of mankind, is shown by numerous examples.** While the chroniclers have undoubtedly embellished many actual cures and recited many fictitious ones, the fact that the saints and others possessed healing powers cannot be questioned. Thus, **Saint**

Patrick, the Irish apostle, **healed the blind by laying on his hands.**

"Saint Bernard," says Ennemoser, "is said to have restored eleven blind persons to sight, and eighteen lame persons to the use of their limbs in one day at Constance. At Cologne he healed twelve lame, caused three dumb persons to speak, ten who were deaf to hear, and, when he himself was ill, **Saint Lawrence** and **Saint Benedict** appeared to him, and cured him by touching the affected part. Even his plates and dishes are said to have cured sickness after his death! The miracles of Saint Margaret, Katherine, Hildegard, and especially the miraculous cures of the two holy martyrs, Cosmos and Damianus, belong to this class. Among others, they freed the emperor Justinian from an incurable sickness. Saint Odilia embraced in her arms a leper who was shunned by all men, warmed him, and restored him to health.

"Remarkable above all others are those cases where persons who were on the point of death have recovered by holy baptism or extreme unction. The Emperor Constantine is one of the most singular examples. Pyrrhus, king of Epirus, had the power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them.

"The Emperor Vespasian cured nervous affections, lameness and blindness, solely by the laying on of his hands. According to Coelius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and recovered himself from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands upon him and singing proverbs. The kings of England and France cured diseases of the throat by touch. It is said that the pious Edward the Confessor, and, in France, that Philip the First were the first who possessed this power. In England the disease was therefore called 'king's evil.' In France this power was retained till within a recent period. Among German princes this curative power was ascribed to the Counts of Hapsburg, and also that they were able to **cure stammering** by a kiss. Pliny says, 'There are men whose whole bodies possess medicinal properties—as the Marsi, the Psylli, and others, who cure the bite of serpents merely by the touch.' This he remarks especially of the island of Cyprus, and later travelers confirm these cures by the touch. In later times the Salmadores and Ensalmadores of Spain became very celebrated, who **healed almost all diseases by prayer, laying on of the hand**, and by the breath. In Ireland, Valentine Greatrakes cured at first king's evil by his hands; later, fever, wounds, tumors, gout, and at length all diseases. In the seventeenth century the gardener Levret and the notorious Streeper performed

Cures in London by stroking with the hand. In a similar manner cures were performed by Michael Medina and the Child of Salamanca; also Marcellus Empiricus. Richter, an inn-keeper at Royen, in Silicia, cured, in the years 1817, 1818, many thousands of sick persons in the open fields by touching them with his hands. (Under the popes, the laying on of hands was called 'Chirothesy.')"

Again, Ennemoser says:

"As regards the resemblance which the science bears to magnetism, it is certain that not only were the ancients acquainted with an artificial method of treating disease, but also with somnambulism itself. Among others, Agrippa von Nettesheim speaks of this plainly when he says, in his '*Occulta Philosophia*' (page 451): 'There is a science, known to but very few, of illuminating and instructing the mind, so that at one step it is raised from the darkness of ignorance to the light of wisdom. This is produced principally by a species of artificial sleep, in which a man forgets the present, and, as it were, perceives the future through Divine inspiration. Unbelieving and wicked persons can also be deprived of this power by secret means'."

Coming down to more recent times, we find that cures, seemingly miraculous, are as common today as at any period of the world's history. In fact, one unbroken line of such phenomena is presented to the student of psychology, which extends from the earliest period of recorded history to the present time. At no time in the world's history has there been such a widespread interest in the subject as now; and the hopeful feature is that the subject is no longer relegated to the domain of superstition, but is being studied by all classes of people, from the ablest scientists down to the humblest peasant. The result is that theories almost innumerable have been advanced to account for what all admit to be a fact, namely, that there exists a power to alleviate human suffering, which lies not within the domain of material science, but which can be invoked at the will of man and controlled by human intelligence.

Paracelsus stated what is now an obvious scientific fact when he uttered these words:

"Whether the object of your faith be real or false, you will nevertheless obtain the same effects. Thus, if I believe in Saint Peter's statue as I should have believed in Saint Peter himself, I shall obtain the same effects that I should have obtained from Saint Peter. But that is superstition. Faith, however, produces miracles; and whether it is a true or a false faith, it will always produce the same wonders."

Much to the same effect are the words uttered in the sixteenth century by Pomponazzi:

"We can easily conceive the marvellous effects which

confidence and imagination can produce, particularly when both qualities are reciprocated between the subjects and the person who influences them. The cures attributed to the influence of certain relics are the effect of this imagination and confidence. Quacks and philosophers know that if the bones of any skeleton were put in place of the saint's bones, the sick would none the less experience beneficial effects, if they believed that they were near veritable relics."

Bernheim says: "A young girl came into my service, having suffered from complete nervous aphonia for nearly four weeks. After making sure of the diagnosis, I told my students that nervous aphonia sometimes yielded instantly to electricity, which might act simply by its suggestive influence. I sent for the induction apparatus. Before using it I wanted to try a simple suggestion by affirmation. I applied my hand over the larynx and moved it a little, and said, 'Now you can speak aloud.' In an instant I made her say 'a,' then 'b,' then 'Maria.' She continued to speak distinctly; the aphonia had disappeared.

The most prominent and important methods of healing the sick now in vogue may be briefly summarized as follows:

1. **PRAYER AND RELIGIOUS FAITH**, as exemplified in the cures performed at Lourdes and at other Holy shrines. To this class also belong the cures effected by prayer alone, the system being properly known as the **FAITH CURE** and the **PRAYER CURE**.

2. **THE MIND CURE**—"a professed method of healing which rests upon the supposition that all diseased states of the body are due to abnormal conditions of the mind, and that the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the mind of the patient." (See *Century Dictionary*.)

3. **CHRISTIAN SCIENCE**.—This method of healing rests upon the assumption of the unreality of matter. This assumed as a major premise, it follows that our bodies are unreal, and, consequently, there is no such thing as disease, the latter existing only in the mind, which is the only real thing in existence.

4. **Spiritism**, which is a system of healing based on the supposed interposition of spirits of the dead, operating directly, or indirectly through a medium, upon the patient.

5. **Mesmerism**.—This includes all the systems of healing founded on the supposition that there exists in man a fluid which can be projected upon another, at the will of the operator, with the effect of healing disease by the therapeutic action of the fluid upon the diseased organism.

6. **Suggestive Hypnotism**.—This method of healing rests upon the law that persons in the hypnotic condition are con-

stantly controlled by the power of suggestion, and that by this means pain is suppressed, function modified, fever calmed, secretion and excretion encouraged, etc., and thus nature, the healer, is permitted to do the work of restoration.

We have, then, **six different systems of psychotherapeutics**, based upon as many different theories, differing as widely as the poles, and each presenting indubitable evidence of being able to perform cures which in any age but the present would have been called miraculous.

The most obvious conclusion which strikes the scientific mind is that there must be some **underlying principle which is common to them all**.

The fundamental propositions of the hypothesis under consideration are:

1. Man is possessed of two minds, which we distinguish by designating one as the antique mind, and the other as the **subjective mind**.

2. The **suggestive mind** is constantly amenable to **control by the power of suggestion**.

The **subjective mind** has **absolute control of the functions, conditions, and sensations of the body**.

This proposition seems almost self-evident, and it is well known that **perfect anesthesia can be produced at the will of the operator simply by suggestion**. Hundreds of cases are recorded where the most severe surgical operations have been performed without pain to the patients in the hypnotic condition. How the subjective mind controls the functions and sensations of the body, mortal man may never know. It is certain that the problem cannot be solved by reference to physiology or cerebral anatomy. It is **simply a scientific fact which we must accept** because it is susceptible of demonstration, and not because its ultimate cause can be explained.

It seems almost superfluous to adduce facts to illustrate the wonderful power which the **subjective mind** possesses over the **functions of the body**, beyond reminding the reader of the well-known facts regarding the production of the phenomena of anesthesia by suggestion. Nevertheless, it must not be forgotten that the production of anesthesia in a healthy subject is a demonstration of subjective power which implies far more than appears upon the surface. The normal condition of the body is that of perfect health, with all the senses performing their legitimate functions. The production of anesthesia in a normal organism is, therefore, the production of an abnormal condition. On the other hand, the production of anesthesia in a diseased organism implies the restoration of the normal condition, that is, a condition of freedom from pain. In this all the forces of nature unite to assist. And as every force in nature follows the lines of least resistance, it follows that it is

much easier to cure diseases by mental processes than it is to create them; provided always that we understand the *modus operandi*.

It is well known that the symptoms of almost any disease can be induced in hypnotic subjects by suggestion. Thus, partial or total paralysis can be produced; fever can be brought on, with all the attendant symptoms, such as rapid pulse and high temperature, flushed face, etc.; or chills, accompanied by a temperature abnormally low; or the most severe pains can be produced in any part of the body or limbs. All these facts are well known, and still more wonderful facts are stated in all the recent scientific works. For instance, Bernheim states that he has been able to produce a blister on the back of a patient by applying a postage-stamp and suggesting to the patient that it was fly-plaster. This is confirmed by the experiments of Moll and many others, leaving no doubt of the fact that structural changes are a possible result of oral suggestion. On this subject Bernheim makes the following observations:

"On one occasion Mm. Bourru, of Rockefort, traced the patient's name on both his forearms with the dull point of an instrument. Then, when the patient was in the somnambulistic condition, he said, 'At four o'clock this afternoon you will go to sleep, and your arm will bleed along the lines which I have traced, and your name will appear written on your arm in letters of blood.' He watched and at four o'clock was seen to fall asleep. On the left arm the letters stood out in bright red relief, and in several places there were drops of blood. The letters were still visible three months afterwards, although they had grown gradually faint.

"Dr. Mabile, director of the Insane Asylum at Lafond, near Rochelle, a former pupil of excellent standing, repeated the experiment made upon the subject at Rochefort, after he was removed to the asylum and confirmed it. He obtained instant hemorrhage over a determined region of the body. He also induced an attack of spontaneous somnambulism, in which the patient doubting his personality, so to speak, suggested to himself the hemorrhagic stigmata on the arm, thus repeating the marvelous phenomena of the famous stigmatized auto-suggestionist, Louis Lateau.

"These facts seem to prove that suggestion may act upon the cardiac function and upon the vaso-motor system. Phenomena of this order, however, rarely occur. They are exceptional, and are obtained in certain subjects only. I have in vain tried to reproduce them in many cases. These facts are sufficient to prove, however, that when in a condition of special psychical concentration, the brain can influence even the organic functions, which in the normal state seem but slightly amenable to the will."

These facts demonstrate at once the correctness of two of the fundamental propositions before stated; namely, the constant amenability of the **subjective mind** to the power of suggestion, and the perfect control which the subjective mind exercises over the functions, sensations, and conditions of the body. All the foregoing phenomena represent abnormal conditions induced by suggestion, and are, as before stated, all the more conclusive proofs of the potency of the force invoked.

If, therefore, there exists in man a power which, in obedience to the suggestion of another, is capable of producing abnormal conditions in defiance of the natural instincts and desires of all animal creation, how much more potent must be a suggestion which operates in harmony with the natural instinctive desire of the patient for the restoration of normal conditions, and with the constant effort of nature to bring about the result! The instinct of self-preservation is the strongest instinct of our nature, and constitutes a most potent, ever-present and constantly operative auto-suggestion, inherent in our very nature. It is obvious that any outside suggestion must operate with all the greater potentiality when it is directed on lines in harmony with the instinctive auto-suggestion. It follows that normal conditions can be restored with greater ease and certainty, other things being equal, than abnormal conditions can be induced. And thus it is that by the practice of each of the various systems of psychotherapeutics we find that the most marvelous cures are effected and are again reminded of the words of Paracelsus: "Whether the object of your faith be real or false, you will nevertheless obtain the same effects."

That **faith** is the essential prerequisite to the successful exercise of psychic power is a proposition which has received the sanction of the concurrent experience of all the ages. CHRIST Himself did not hesitate to acknowledge his inability to heal the sick in the absence of that condition precedent, which He held to be essential, not only to the enjoyment of all the blessings which He so freely bestowed in this world, but to the attainment of eternal life. "**Oh, ye of little faith,**" was His reproof to His followers when they returned to Him and announced the decrease of their powers to heal the sick; thus proving that He regarded **faith** as an essential element of success, not only in the patient but in the healer also.

If the Great Healer thus acknowledged a limitation of His powers, how can we, his humble followers, hope to transcend the immutable law by which He was governed?

The faith required for therapeutic purposes is a purely subjective faith, and is attainable upon the cessation of active opposition on the part of the objective mind, and this is why it is that, under all systems of mental therapeutics, the perfect

passivity of the patient is insisted upon as the first essential condition. Of course, it is desirable to secure the concurrent faith both of the objective and subjective minds; but it is not essential, if the patient will, in good faith, make the necessary auto-suggestion, as above mentioned, either in words, or by submitting passively to the suggestions of the healer.

PREMATURE BURIAL.

Two erroneous impressions very generally prevail regarding catalepsy, or suspended animation. One is that depriving the subject of air will cause death in a few hours. Another is that catalepsy is a disease, or is always the result of disease. Both of these hypotheses are clearly disproved by the well-known experiments of the East Indian fakirs.

One of the most clearly attested instances of the kind alluded to is the experiment of the Fakir Lahore, who, at the instance of Runjeet Singh, suffered himself to be buried alive in an air-tight vault for a period of six weeks. This case was thoroughly authenticated by Sir Claude Wade, the then British Resident at the court of Loodhiana. The fakir's nostrils and ears were first filled with wax; he was then placed in a linen bag, then deposited in a wooden box which was securely locked, and the box was deposited in a brick vault which was carefully plastered up with mortar and sealed with the Rajah's seal. A guard of British soldiers was then detailed to watch the vault day and night. At the end of the prescribed time the vault was opened in the presence of Sir Claude and Runjeet Singh, and the fakir was restored to consciousness.

A dove is wounded in both wings. He cannot fly in his native air and is a prisoner on the earth. Gradually one wing heals and he tries to fly; but his efforts and struggles are all in vain, it is impossible. Slowly the other wing heals, and one beautiful morning, with both wings in a sound condition, he mounts easily and naturally towards Heaven. He is no longer in bondage on the earth; he is free to go and come at his will. Man, being Spirit, soul (or mind) and body, is like a dove. His mind, the right wing, is wounded (diseased) and his left wing (the body) is in the same unsound condition. His Spirit containing the life, represented by the body of the dove, is in bondage; a prisoner struggling continually to be free that it may fly in its native Heavenly atmosphere. Disease is in the mind, but it comes through the body, and is manifested in the body, so that both mind and body are diseased, and both must be made whole before we can have perfect health.

Lifting the mind up is exaltation and tends to health and life. The highest cheer of the intellect is essential to perfect digestion. In this truth is found the law in physical science of

contraction and expansion. The mind cast downward contracts the physical atoms and depression, disease and finally death results. The mind constantly lifted up, the head elevated, a smile within and expressed without, expands the physical atoms of the body and brings health, happiness, life and Heaven. The spaces between the physical atoms of our bodies are filled with a finer matter; this finer matter is Spirit. When we look downward the physical atoms are drawn together and contract the Spiritual atoms, causing depression; our digestive power is diminished and impure blood is the result, which is disease.

When our minds are lifted up and we look upward, the physical atoms of our bodies are expanded and opened and the Spiritual atoms are enlarged ("Be ye also enlarged"), our digestive power is increased and purer blood is produced. There is an improvement in health and strength, an increase in life, and this process goes on until all the impure blood is replaced by pure, and all the diseased tissues are replaced by those of health and we make only pure blood. We then have perfect health, and by living according to this perfect, Divine law of our being we keep in perfect health. This is what the Apostle Paul meant when he said: "There is a natural body and there is a spiritual body." This is what the CHRIST meant when He said: "And I, if I be **lifted up** from earth, will draw all men unto me." "And as Moses lifted up the serpent in the wilderness; even so must the Son of Man be lifted up, that whosoever believeth may in Him have (here and now) Eternal Life." "Look unto me and be ye saved all the ends of the earth." This discovery or revelation to my mind of the blessed truth of **lifting up** and **looking up** was the turning point in my life for the health of the mind. It was by no means, at first, an easy thing to do. To **lift up** and **look up** on all occasions and under all circumstances meant constant watchfulness and effort, but it all can be done. "He that overcometh shall inherit all things."

JESUS never had a sick hour because He obeyed every hygienic law for body and mind. It was prophesied of Him:—"Thou madest known unto me the ways of life." GOD is no respecter of persons. He will make known to us the same laws of life if we will only follow Him obediently step by step as did the CHRIST. Perfect health comes through obedience to all the laws of our being, Spiritual, mental and physical. We have perfect health when all the organs of the body and all the organs of the mind are at ease and in harmony; any departure from these conditions is disease. The children of Israel in their forty years' journey in the wilderness, when GOD fed them Himself, never ate the early breakfast. GOD is the same today as He was then, and we are of the same human race that they

were, so that the same manner of living will do for us what it did for them. "There was not one sick person among them."

JESUS never ate except when hungry. He never ate the early morning meal that we call breakfast. We all can follow His example and have the same blessed results in our lives that were in His, for He had nothing that is not promised to all who will obey. "Ye will not come to me that Ye may have life." "Come unto me all ye that labor and are heavy laden (with disease) and I will give you rest" (restoration to health). Come, obey, and have perfect health of the whole man, Spirit, mind and body, which is holiness (wholeness).

THE NECESSITY OF EXERCISE, FORCEFUL LABOR AND BATHING TO HAVE PERFECT HEALTH.

Chapter XXXVIII.

People engaged in labor that causes them to sweat will have less trouble with a clogged-up system than will those who do not sweat. We are supposed to "eat our bread in the sweat of our face"; and those who do so are generally better off than those who do not, as far as health is concerned. Labor and exertion of the body cause activity in every part, so that it becomes like a running stream, which is constantly purifying its waters by its own activity; while those who do not perform much physical labor are more in danger of stagnation and consequent impurities. This is true of the skin as well as of the rest of the body. If the vital organs are not doing their work with proper force and vim, the skin will also become inactive and slow in throwing off impurities, the pores will become more or less clogged.

The importance of keeping the pores open from without and within can not be emphasized too much. In order to keep them open, there must be activity from within as well as cleanliness without. Active exercise or forceful labor brings perspiration and causes activity of the skin and perspiration, which opens and cleanses the pores from within. For this reason all who work and perspire need only to "wash and be clean"; but for people engaged in sedentary occupations, or work which does not cause much exertion of the body, producing no, or little, perspiration, a sweat-bath occasionally would be of great benefit, and it can only be secured by active, forceful exercise either by walking rapidly or running, or by active, forceful labor or gymnastics.

In the large cities there are nearly always to be found

Turkish bath-rooms, where sweat-baths can be taken; but as these are generally expensive and as many people do not live where they have access to them, some simple contrivance at home should be provided. Small bath-cabinets for this purpose can be procured at a small cost and would be well worth having in any home. Such baths should not be taken too frequently nor too excessively, for this will cause weakness and will debilitate the system. It would be impossible to give any rule for this, for it depends entirely upon the health and strength of the individual, therefore good judgment and wisdom must be exercised. Once a week would no doubt benefit many people who need it on account of their sluggish nature, but if this should seem to produce weakness, then the bath should not be taken so often. Each person must learn his or her own condition and be governed by it. These baths not only open the pores and make the skin more active, but help eliminate the impurities from the body; and as perspiration is natural, it would only be acting according to the laws of nature for those who do not get sufficient exercise to cause perspiration, to take baths that will produce this effect. During the winter months almost any one would find such baths beneficial.

After a bath of this kind great care should be taken not to expose one's self to the cold. When a cabinet is used, the room should be kept at a temperature of about eighty degrees, and the bather should not leave it for some time after the perspiration ceases. A sponge-bath with cold water immediately after the hot bath, followed by brisk rubbing with a rough towel, will greatly lessen the danger of catching cold. Rubbing with a coarse towel either before or after a bath of any kind is of great benefit, for it causes reaction and increases the circulation of the blood, thereby promoting the activity of the skin. In fact, a good rubbing which causes reaction is the best part of any bath and should never be forgotten.

Cold sponge-baths in the morning before dressing are beneficial to those who have strong constitutions, if the proper reaction and warmth is experienced after the bath; but to those who are not strong too many cold baths are injurious. The cold bath fortifies the system against catching cold.

Pure soft water is best for baths of any kind. Cheap common soaps should be avoided, as they are generally harmful to the skin; besides, they are liable to impart impurities to the system through the pores.

Doctor Joseph G. Richardson, Professor of Hygiene in University of Pennsylvania, writes as follows on this important subject:

GENERAL INFLUENCE OF EXERCISE.

Heart and Blood.—While the heart, the hollow muscle which propels the blood to all parts of the system, is constantly in operation during life, exercise can most powerfully modify its action. One can see for himself that exercise drives the blood more forcibly to the skin. The cheeks redden because more blood flows through the capillary network. The heat of the body is increased, and the appetite improved, indicating that new blood constituents are required.

Effect of Muscular Pressure.—Contraction of the muscles, especially of the arms and legs, exercise a powerful pressure on the blood-vessels. In the arteries it promotes the flow of blood onward toward the capillaries. In the veins it has a powerful effect in promoting the return of the blood toward the heart. Moreover, limb movements alternately lengthen and shorten the extensible veins and thus operate as a kind of sucking force within.

Special Results of Exercise.—It is further possible to regulate by bodily movements the supply of blood to each particular organ. Influx of blood to a particular organ, when superabundance might prove dangerous, can be relieved by movements calculated to carry it to parts where no harm can be done. This is particularly useful in certain forms of heart disease.

EFFECT OF EXERCISE ON THE LUNGS.

Importance of Respiration.—The importance of full and free respiration, by which an ample supply of fresh, pure air, rich in oxygen, is taken into the lungs, and much waste matter carried away, cannot be over-estimated. Deep and calm is preferable to rapid and superficial breathing. The former indicates healthy lungs, the latter indicates weakness.

Exercise and Respiration.—During and after exercise respiration is both frequent and deep. The increased quantity of air inhaled and exhaled carries to the lungs an increased supply of oxygen, and carries away carbonic acid and other waste products.

Effect on the Chest.—A wide, deep and mobile chest is a sign of strength in the respiratory organs. This chest is seen in soldiers, laborers, sailors and in all who use gymnastics in a rational manner. It contrasts most favorably with the narrow, hollow and almost motionless chest of those of sedentary habits, or who neglect exercise.

Respiration and Blood Circulation.—Respiration also contributes proper blood circulation. The lungs, by their great

elasticity, react on the air inside of them and shrink from their surroundings. This diminishes the pressure of air in the lungs upon the arteries and great blood-vessels, and consequently produces a suction in the large veins toward the heart. This diminished pressure powerfully promotes the rapid emptying of the blood from the veins into the heart. In a word, then, exercise develops the muscles of respiration, and by the energetic action of these strengthened muscles the entire circulation is invigorated and a more active interchange between the inhaled and exhaled air is brought about.

INFLUENCE OF EXERCISE ON DIGESTION.

Relation of Exercise to Digestion.—The relations of exercise to digestion are very important. A due amount of active muscular exercise seems to be indispensable to healthy digestive organs and easy digestion. One of the most serious forms of dyspepsia is due to the feebleness of the muscular movement of the stomach, which movement produces the churning motion so essential to digestion.

Strong Abdominal Muscles.—It is automatically true that strong abdominal muscles are generally found with good digestion, and weakness of these muscles accompanies feeble digestion. Bodily exercise is the best sauce for food. Hunger aids a strong, efficient digestive apparatus.

Exercise and the Secretions.—Rapid and complete throwing off of waste matter from the system is as important to health as an ample supply of food. Exercise increases the circulation in the small arteries, causing augmented transudation of nutritive material to fill the interspaces of the surrounding textures. It also diminishes the blood pressure in the smaller veins, thus facilitating the absorption of the waste matter from the interspaces of the tissues. In the same way the decreased pressure of blood in the minute veins favors the absorption of a larger quantity of nutritive material, thus rendering the blood vital and more vitalizing.

Exercise and Organs of Movement.—Movement of muscles, even if it tires, increases their volume, showing that new substance has replaced worn-out material, and corroborating the general statement that muscular action promotes increased growth by quickening the circulation, augmenting the absorption of nutritive material, and, in turn, improving the appetite. Muscular action develops the forces at the expense of nutritive material, but that is the very reason the muscles gain in bulk and strength. Exercise also develops the bones and ligaments.

Exercise and Nerves.—Nervousness is very common among those who do not daily subject their muscles to a sufficient amount of exercise. They get headache, faceache, pains in the back, neuralgia, dyspepsia, grow irritable, lack energy

and perseverance. It is known that a nerve left in prolonged inactivity degenerates, becomes relaxed and feeble. Hence the necessity for such exercise will make it demand nutrition and grow strong.

Exercise and Mind.—Proper exercise of the mind is just as necessary for its health as that of the body. But unfortunately the mind is apt to be overexercised, especially with children and modern systems of education. Overwork of the mind, even if it be called education, and neglect of physical culture is vicious in every way. The nervous apparatus, and more especially the brain, is the organ of mental powers. Just as the perfection of physical life is dependent on proper exercise of the organs, so the mental capacities in a healthy body are kept efficient by proper employment.

Appreciation of Exercise.—Perhaps one reason that systematic exercise is not appreciated at its full value is that its special object and nature, its adaptation to individual requirements, and its effects upon the different structures of the human frame are imperfectly understood. This arises from the fact that its effect upon any part but the muscles are seldom taken into consideration, and hence its vast influence on the organs employed in the vital processes of respiration, circulation and nutrition is overlooked. The evils arising from this mistake are many, for so long as it is popularly thought that systematic exercise gives us nothing but muscular power, few of those engaged in intellectual pursuits, to whom sheer muscular power is of little account, care to cultivate it.

Time Required.—Once develop strong limbs and a shapely frame, and a very little exercise comparatively will keep them so. Get the vigorous heart and ample lungs, set in a fair proportioned and ample chest, and but a small fraction of the time spent in carefully regulated exercise will retain them in good condition. The portion of each day thus occupied need not be more than the busiest life can spare, nor in excess of that which the gravest mind would seek for recreation and recuperation. And that such results can be readily attained, may be demonstrated by reference to the recorded experience of leading teachers and disciples of the gospel of physical exercise.

Increase of Lung Capacity.—Dr. Morgan cites an instance of a hollow-chested and weak-lunged man who, by persistent and systematic exercise extending over six months, increased the air capacity of his lungs from 250 cubic inches to 300 cubic inches. The value of this augmented lung capacity is inestimable. Suppose a man to be attacked by pneumonia, pleurisy or broncho-pneumonia, it may be readily conceived in such an emergency the possession of enough lung tissue to admit forty or fifty additional inches of air will suffice to turn the scale in favor of his recovery.

Evils of Too Little Exercise.—The gradually increasing failure of muscular power observed when neglect of proper exercise is persistent, is the result of microscopic changes in the structure of muscles involved, during which some of the materials of construction disappear and are substituted by powerless and inert fat. This change of texture weakens the muscular fibres so that any sudden strain upon them might cause them to tear across. Such an accident, if it affected the heart, would prove suddenly fatal.

Fatty Degeneration.—After middle life, when the period of decay commences, it can readily happen that a muscle which has undergone fatty degeneration in consequence of long disuse, may give way when called upon to perform some unusual feat. Thus, for example, a man of fifty, who, after years of sedentary life, makes an effort to throw a ball for a long distance may be seized with a sudden sharp pain like the cut from a whip, and find the arm thus affected drop to his side entirely helpless. On examination, a surgeon discovers that the biceps, or large muscle in the front of the arm, has been torn across, in consequence of its weakened condition, the result of fatty degeneration. Perhaps the sufferer has not used his biceps muscles in a similar movement for twenty years previously, and this prolonged period of inaction has rendered it powerless for the work it is abruptly called upon to perform.

Children's Deformities.—One of the most common deformities among studious youths is stooping, by which is meant the habit of carrying the head and neck, as well as the upper portion of the trunk, bent forward, so that they are not in line with the rest of the column of the body. A most evil consequence of this position is the compression, resulting in contraction, or at least imperfect development, of the upper part of the chest. With this kind of deformity may be classed, as a more exaggerated form, the various species of spinal curvature, often due to weakness of the dorsal muscles, or to inordinate or unregulated growth. Rapid growth in height, if unaccompanied by corresponding development, is not only a misfortune in itself but the source of many other physical evils. Thus, for instance, we sometimes see lads at school growing at the rate of six or eight inches per year. Even the smaller of these additions to height, if so rapidly attained, is incompatible with fair development and robust health, because the whole formative power of the body is expended in furthering one process—that of upward growth. A marked phenomenon of his rapid increase in height is the scanty expansion of the chest which takes place during the process. A boy or girl who has thus "outgrown his strength," as it is frequently called, may exhibit a chest which runs up from the waist without any expansion whatever, whilst the shoulders fold round

toward the front, and the head stoops forward from the base of the neck, the spinal column seldom retaining its natural erectness. The thorax has even been known to actually diminish in circumference, as if it were tightened up by extreme elongation of the general frame. The true cause of these displacements is often, if not always, to be found in neglect of proper exercise for the muscles which hold the parts in their due relationship to each other. Dwarfed or stunted growth, and growing on one side, are distressing examples of imperfect development, which can often be cured or vastly improved by duly regulated exercise.

Evils of Overexercise.—Systematic exercise implies that no muscle or organ should be overtaxed or exhausted. An exhausted muscle has its nutrition seriously impaired, and it may take days to overcome the effect of twenty-four hours of overwork. Excessive exertion in walking, running or leaping is liable to bring on enlargement of the veins of the legs, and sometimes to produce hernia or rupture, especially in those of an hereditary tendency thereto.

THE PASSIONS. THEIR INFLUENCE ON HEALTH.

Chapter XXXIX.

There is no more interesting study than that of the passions. Of nothing do we think we know so much while in reality we know so little.

We love, we fear, we hate. We experience every passion and emotion. But have we ever stopped to think what are these passions we are feeling every day?

The Influence of the Mind on the Body.

We not only feel our passions, we act them. Every emotion has its outward manifestation.

A muscle may become stiff or lie limp. Our blood-vessels may constrict and make us pale or they may dilate and make us redden. The heart often beats more quickly or more slowly, and sometimes even stops for a time. Our breathing may be short and quick or long drawn out with great pauses. The glands in the mouth may stop secreting and the mouth and throat become dry. The glands in the eye may secrete too much and the tears run down our cheeks.

Different Manifestations in Different People.—The passions often act differently upon different people. Every one of us, almost, has some peculiarity of expression. One person will laugh or act differently from his neighbor. He will redden or pale where others do not.

Anger.—Anger may throw one man in a violent passion, while it may make another merely frown and look stern. Joy may make one fairly intoxicated, while it may invoke almost no outward sign in another.

We had an example while we were practicing medicine at Emporia, Kansas, in 1887. We were sent for to see a patient who had been attended by all the physicians in Emporia. The man had hiccoughs and had been hiccoughing for over a week. The crisis had nearly arrived that something had to be done for him immediately, and as a drowning man will "grasp at a straw," the friends sent for us, we being a new comer at Emporia. In the evening about nine o'clock we went out, our little dog followed us without our knowledge or consent, and when we arrived at the home he slipped through the door as we entered the room and went directly under the bed, where he came in contact with another dog, belonging to the home.

Instantly, there was a dog fight. These two dogs fought desperately, sudden excitement stopped the hiccoughs and the man was healed. He has never had the hiccoughs since.

Love.—Love, the strongest passion of all, will make one person the gentlest of creatures. It will make him think more of others. He will do anything for his beloved. His all he is willing to risk, even his very life. Another will be made fierce by this same passion. Murderous thoughts will be aroused in his breast. He thinks of the welfare of no one, not even of the object of his love. He is willing to sacrifice the happiness, the honor, even the life of another.

Grief.—Grief will soften some people and harden others. Every emotion, however, is shown by some sign, generally by the same actions in all, but occasionally by different expressions.

TWO VIEWS IN REGARD TO PASSIONS.

There are two ways of looking at our emotions and their manifestations.

Emotion.—The view we naturally take of our passions is the following: We are made conscious of some fact. This knowledge excites in us a feeling called the emotion, and this state of mind causes all the actions and expressions that go with the passion. We lose a parent, are sorry and weep. We meet a wild animal, are frightened and run. We are insulted by a rival, are angry and strike.

Expression.—Another way of looking at the matter is this. What immediately follow the knowledge of the fact causing our emotion are the action and the expression. The passion is the feeling of the actions. The death of our mother makes us cry. We feel sorry because we cry. In like manner we are afraid because we tremble, and are angry because we strike.

This latter view seems at first very foolish, but it is held by a great many investigators.

THE BODILY FEELING THAT ACCOMPANIES EVERY PASSION.

Every one of the actions is felt the same moment the emotion occurs. If the reader has never paid any attention to the matter he will be both interested and astonished to learn how many different bodily feelings he can detect in himself as present with every passion. He will be surprised to find out how for each emotion there is a different action or expression.

Of course a man cannot stop in the middle of any passion to study what movements are taking place. But he can observe the more quiet states.

When worried by any slight trouble one will usually find that his brows are knitted.

When a person is embarrassed for the moment he feels

something in his throat that makes him either swallow, clear his throat or give a slight cough.

When anyone is very much amused he will find it almost impossible to keep his features straight.

NO PASSION WITHOUT AN ACCOMPANYING ACTION.

There can be no consciousness of any motion without its accompanying feeling.

Fear.—What kind of an emotion of fear would be left if there were not present the feeling of quickened heart-beats or of shallow breathing, or goose-flesh, rising hair and queer empty feelings about the stomach?

Rage.—Who can fancy the state of rage and picture no boiling in the chest, no flushing of the face, no quivering of the nostrils and no clenching of the teeth?

Tears.—What would grief be without its tears, its sobs, its suffocation of the heart, its pangs in the breast?

DIFFERENT EXPRESSIONS OF THE SAME PASSION.

As a rule, the same passion effects all men in the same way. There are exceptions, however.

We have all seen people dumb with joy instead of talking and shouting. We have seen how fright will cause the blood to rush into a man's head instead of driving it away. We have witnessed those who have met with losses running around in their grief, crying and lamenting instead of sitting down, bowed and silent.

ARE THE PASSIONS FIRST FELT IN THE MIND OR IN THE BODY?

Let those who call this question silly pay attention to the following instances:

When we are reading or listening to a story we are often surprised at the shiver that suddenly flows over our skin and at the heart swellings and tears that sometimes unexpectedly excite us.

If we are walking in the woods and suddenly see a dark form, our heart stops beating and we catch our breath intently before we have time to form in our mind any idea of danger.

If we see anyone walking near a precipice we shudder and shrink back, although we know him to be safe and have in our mind no feeling of real danger.

An Illustrative Case.—A writer tells of his astonishment, when a boy of eight, at fainting at the sight of blood. He was watching a horse being bled. The blood was in a bucket with a stick in it.

Out of curiosity the boy picked up the stick and stirred the blood around and saw it drop from the end of the stick.

Suddenly the world grew black before his eyes, his ears began to buzz and he knew no more.

He had never heard that the sight of blood produced faintness and sickness, and he had no repugnance to it and no thought of danger from it. And even at his young age he could not help wondering how the mere presence of a pailful of red fluid could cause such violent effects in his body.

Fright.—When a person jumps at a loud sound he says the noise frightened him. But he never felt any real fear or thought there was any danger.

Many men can never grow used to standing beside a cannon when it is fired off, although they know perfectly well that there is no danger either to themselves or others. The mere sound is too much for them.

CAN THE BODILY MANIFESTATION OF AN EMOTION PRECEDE THE PASSION ITSELF?

Many give a negative answer to this question.

An actor, they say, can simulate an emotion and yet be inwardly cold. We can all pretend to cry and not feel grief. We frequently feign laughter without being at all amused.

On the other hand, experience shows us that the bodily manifestation sometimes does not precede the emotion.

Emotions Feed Themselves.—Everyone knows how a panic in a theater is increased by flight. How the giving way to the symptoms of grief or anger increases those passions themselves.

Each fit of sobbing makes the sorrow more acute and calls forth another fit, stronger still. And it is only with absolute exhaustion that rest comes.

In a rage we all know how a man can work himself up. How the more he storms the angrier he gets.

Suppressing Passion.—Refuse to give in to the outward expression of a passion and the passion itself dies.

Count ten before venting your anger and in nearly every instance the occasion will seem ridiculous.

On the other hand, sit all day in a moping posture, sigh and reply to every question with a dismal voice, and you will remain melancholy.

HOW TO CONTROL AND DEVELOP PASSIONS.

It is possible for anyone to conquer an undesirable passion, as is well known by all who have had experience.

Sullenness.—We must faithfully, and at first in cold blood, go through the **outward movements** of those opposite dispositions that we wish to cultivate. If we are persistent we will finally meet with due reward. The sullen expression will fade out and real cheerfulness will come in its stead.

Frowning.—Whenever you catch yourself frowning,

smooth out your brow. When you find you are talking in a high tone, lower your pitch. When you discover your fists clenched, open out your hand. When you feel like saying something nasty, refrain, and whenever an opportunity arises say something pleasant.

Road to Happiness.—If you carefully and faithfully carry out these directions you will find that you do not become angered so easily and that when you do become angry you do not remain that way so long. You will begin to feel more kindly to others and you will lead a happier life.

TESTIMONY BY STUDENTS, PHYSIOGNOMISTS AND ACTORS.

It is curious how even a temporary imitation of the outward expression of a feeling will bring about the feeling itself.

Expression of Mental Condition.—The great German student, Fechner, says: "One may find by one's observation that the imitation of the bodily expression of a mental condition makes us understand it much better than the merely looking on. * * * When I walk behind some one whom I do not know, and imitate as accurately as possible his gait and carriage, I get the most curious impression of feelings as the person himself must feel. To go tripping and mincing after the fashion of a young woman puts one, so to speak, in a feminine mood of mind."

Facial Expression.—Burke writes of the physiognomist, Campanella: "This man, it seems, had not only made very accurate observations on human forms but was very expert in mimicking such as were in any way remarkable. When he had a mind to penetrate into the inclinations of those he had to deal with, he composed his face, his gestures, and his whole body, as nearly as he could, into the exact similitude of the person he intended to examine; and then carefully observed what turn of mind he seemed to acquire by the change. So that, says the author, he was able to enter into the dispositions and thoughts of people as effectually as if he had been changed into the very men."

Mimicry.—Burke, the great actor, goes on to say of himself: "I have often observed that, on mimicking the looks and gestures of angry, or placid, or frightened, or daring men, I have involuntarily found my mind turned to that person whose appearance I strove to imitate; nay, I am often convinced it is hard to avoid it, though one strove to separate the passion from its corresponding gestures."

Many actors declare they can perfectly mimic the outward appearance of emotion in face, gait and voice without feeling the emotion at all.

Experience of Actors.—According to Mr. Archer, how-

ever, who has made a very instructive statistical study of this question, whenever an actor plays a part well he is overcome with the emotion of the part. In his book, "The Anatomy of Acting," he quotes many noted players.

Paleness.—"I often turn pale," writes Miss Isabel Bateman, "in scenes of terror or great excitement. I have been told this many times and I can feel myself getting very cold and shivering and pale in thrilling situations." "When I am playing rage or terror," writes Mr. Lionel Brough, "I believe I do turn pale. My mouth gets dry, my tongue cleaves to my palate. In Bob Acres, for instance (in the last act), I have to continually moisten my mouth or I shall become inarticulate. I have to 'swallow the lump,' as I call it."

All artists who have had much experience of emotional parts are absolutely unanimous.

DOES THE EXERCISE OF A PASSION MAKE IT INCREASE OR CEASE.

Exercise of Passion.—It is said by some that manifesting an emotion does not increase it. On the contrary, it is claimed, it makes it cease. Rage melts away after a real good outburst. It is the pent-up emotions which are not expressed that keep up a constant turmoil in the brain.

Increase of Passion.—On the other hand others hold that if a man repress the expression of his passions he will find that they will expire if they get no vent at all. While if he permits their outbreak to occur frequently he will find them increase in intensity as time goes on.

LOVE.

Nature of Love.—This is the strongest passion of all and by many considered the most irresistible. It is described by Bain as "a massive pleasure growing out of definite relations to persons or sentient creatures, and pointing to the embrace." Strange to say, however, it often is lacking or at least checked by ordinary shyness or by the instinct of personal isolation. This latter is the actual repulsiveness to us of the idea of intimate contact with most of the persons we meet. It exists more strongly in men in regard to one another, and more strongly in women in respect to men.

Parental Love.—Parental love is stronger in women than in men, at least in the early childhood of its object.

According to Schneider as soon as a wife becomes a mother the center of the world is no longer herself but her child. She does not think of her own hunger; she must first be sure that the child is fed. It is nothing to her that she herself is tired and needs rest so long as she sees that the child's sleep is undisturbed. Now she has the greatest patience with the ugly, piping cry-baby, whereas until now every discordant

sound, every slightly unpleasant noise made her nervous. Every limb of the hideous little being appears to her beautiful, every movement fills her with delight.

Beauty of Devotion.—James says that the passionate devotion of a mother, ill herself, perhaps, to a sick or dying child, is perhaps the most simply beautiful spectacle that human life affords. Contemning every danger, triumphing over every difficulty, outlasting all fatigue, woman's love is here invincibly superior to anything that man can show.

HATRED.

Its Nature.—This of course is the direct opposite of love. Among the ordinary causes are the sense of some one wrong never satisfied, the recognition of a standing disposition to cause harm, an obstructive position maintained and often mere aversion to the character, conduct or even appearance of another person.

A study of the way in which man shows hatred might prove interesting.

How Hatred Is Shown.—The head is thrown back and the body drawn away while the hands are brought forward, as if to defend one's self against the hated object. The eyes are partially closed, the upper lip is raised and the nose is closed. Threatening movements then follow. The individual frowns, his eyes are wide open, he shows his teeth or he may grind his teeth and shut his jaws. He may also open his mouth and protrude the tongue, clinch his fists, threaten with his hands or stamp with his feet.

Other Manifestations.—He often takes deep inspirations, pants, growls, and utters various cries, or repeats a word or syllable. Sudden weakness or trembling of the voice may occur, or spitting. The man may tremble, his lips and face may twitch. He may bite his fists or nails, laugh sardonically. He may turn red or pale. His nostrils may dilate widely and his hair stand up on end. All of the above may occur, though not all in the same person.

GRIEF.

Nature of Grief.—With grief there is a weakness which makes it cost an effort to perform actions usually done with ease. Lange calls it a feeling of weariness. Movements are made slowly, heavily, without strength, unwillingly and with exertion, and are limited to the fewest possible.

How Grief Shows.—By this the grieving person gets his outward stamp. He walks slowly, dragging his feet and hanging his arms. His voice is weak and without resonance. He prefers to sit still, sunk in himself and silent. The neck is bent, the head hangs bowed down, the jaw drops, making the face look long and narrow. There is a feeling of weariness and heaviness, of something which weighs upon one.

Weeping.—The most regular manifestations of grief, of course, are the weeping, with its profuse secretion of tears, its swollen reddened face, red eyes and increased secretion from the nose.

Control of Grief.—These are the natural evidences of grief. They are more or less controlled by different persons, and by some are suppressed altogether.

FEAR.

Fear is a genuine instinct, according to James, and one of the earliest shown by the human child.

Effect of Noises.—Noises seem especially to call it forth. M. Pereg believes that children between three and ten months are more often alarmed by what they hear than what they see. He quotes the case of a child, three and a half months old, who, in the midst of a turmoil of a conflagration in presence of the devouring flames and ruined walls, showed neither astonishment nor fear, but smiled at the woman who was taking care of him while his parents were busy. The noise, however, of the trumpet of the firemen, who were approaching, and that of the wheels of the engine made him start and cry.

Other Effects of Noise.—The effect of noise in heightening any terror we may feel in after years is very marked, according to James. The howling of the storm, whether on sea or land, is a principal cause of our anxiety when exposed to it. A dog attacking us, he also believes it, is much more dreadful by reason of the noises he makes.

Effect of Strange Things.—Strange men and strange animals, either large or small, excite fear, but especially men or animals advancing toward us in a threatening way. Certain kinds of vermin, especially spiders and snakes, seem to excite a fear usually difficult to overcome. Black things, and especially dark places, holes, caverns, and so forth, arouse a peculiarly gruesome fear. Even an adult can easily observe that an uncomfortable timidity steals over him in a lonely wood at night, although he may have the fixed conviction that not the slightest danger is near.

The Supernatural.—Fear of the supernatural is one variety of fear. To bring the ghostly terror to its heights there must be other dreadful elements, such as loneliness, darkness, inexplicable sounds, especially of a dismal character, moving figures half discerned, and so forth.

How Fear Shows.—In fear the eyes and mouth are widely opened and the eyebrows raised. The frightened man at first stands like a statue, motionless and breathless, or crouches down as if instinctively to escape observation. The heart beats quickly and violently so that it knocks against the ribs. The skin instantly becomes pale as just before fainting. Cold sweat breaks out, the hairs on the skin stand erect and the

muscles shiver. The breathing is hurried, the mouth becomes dry and is often opened and shut. From this cause the voice becomes husky or indistinct, or may altogether fail.

ANGER.

Manifestations.—Anger consists in picturing in the mind the actions and impressions which would occur while inflicting some kind of pain. The destructive passion, according to Spencer, of which anger is a representative, is shown in a general tension of the muscular system, in gnashing of teeth, and protruding of the jaws, in dilated eyes and nostrils and in growls.

SYMPATHY.

Nature of Sympathy.—In man, the sight of suffering or danger to others is a direct exciter of interest, James believes, and an immediate stimulus, if no complication hinders, to acts of relief. Some forms of sympathy, that of mother and child, for example, are instinctive and not due to the mother thinking of the board and lodging and other support to be reaped in old age. Danger to the child blindly and instantaneously stimulates the mother to actions of alarm or defense. Menace or harm to the adult beloved or friend excites us in a corresponding way, often against all dictates of prudence.

SOCIABILITY.

The Social Desire.—Man is excited by the absence of his kind. To be alone is one of the greatest evils for him. Solitary confinement is by many regarded as a mode of torture too cruel and unnatural for civilized countries to adopt. To one long pent up on a desert island the sight of a human footprint or a human form in the distance would be the most tumultuously exciting of experiences, in the opinion of James. In diseased states of the mind one of the commonest symptoms is the fear of being alone.

ENVY OR JEALOUSY.

Everyone knows how difficult it is not to covet whatever pleasing thing we see, and how the sweetness of the thing often is as gall to us as long as it is another's. When another is in possession the impulse to appropriate the thing often turns into the impulse to harm him. Thus envy or jealousy ensues.

SECRETIVENESS.

James says: "Secretiveness, which although often due to intelligent calculation and the dread of betraying our interests in some more or less definitely foreseen way, is quite as often a blind propensity, serving no useful purpose, and is so stubborn and ineradicable part of the character as fully to deserve a place among the instincts."

THE PASSIONS FOR HUNTING AND FIGHTING.

Hunting.—This passion is very general in boys who are brought up naturally, especially in the country. Everyone knows what pleasure a boy takes in the sight of a butterfly, fish, crab or other animal, or of a bird's nest. He has a strong passion for pulling apart, breaking, opening and destroying all complex objects.

Fighting.—Rochefouclad says that an apostle of peace will feel a certain vicious thrill run through him and enjoy a vicious brutality as he turns to the column in his newspaper at the top of which "Shocking Atrocity" stands printed in large capitals.

Consider the enormous annual sale of revolvers to persons, not one in a thousand of whom has any serious intention of using them, but of whom each one has his carnivorous self-consciousness tickled by the notion, as he clutches the handle of his weapon, that he will be rather a dangerous customer to meet. See the ignoble crew that escorts every great pugilist! The first blow at a prize fight is apt to make a refined spectator sick, but his blood is soon up in favor of one party and it will then seem that the other fellow could not be banged and pounded and mangled enough—the refined spectator would like to reinforce the blows himself.

THE PASSION FOR PLAY.

A boy cannot help running after another boy who runs provokingly near him. The sexes differ somewhat in their plays. As Schneider says: "The little boy imitates soldiers, models clay into an oven, builds houses, makes a wagon out of chairs, rides on horseback upon a stick, drives nails with a hammer, harnesses his brethren and comrades together and plays the stage-driver, or lets himself be captured as a wild horse by someone else."

Girl Play.—"The girl, on the contrary, plays with her dolls, washes and dresses it, strokes it, clasps and kisses it, puts it to bed and tucks it in, sings it a cradle-song, or talks to it as if it were a living being."

Adult Play.—The passion for play is also shown in the love for festivities, ceremonies, ordeals, and so forth. The lowest savages have their dances. The various religions have their solemn rites and exercises. The government officials and military bodies exhibit their grandeur by processions and ceremonies. We have our operas and parties and masquerades.

AVARICE.

Characteristics.—James claims that there are all kinds of misers. The common sort, the excessively niggardly man simply exhibits the fact that a possibility has often a greater in-

fluence over our mind than an actuality. A man will not marry now, because to do so puts an end to his indefinite possibilities of choice of a partner. He prefers the latter. He will not use open fires or wear his good clothes because the day may come when he will have to use the furnace or dress in a worn-out coat, "and then where will he be?" For him better the actual evil than the fear of it. So it is with the common lot of misers.

PITY.

Pity is sympathy with pain, according to Bain.

The sympathizer takes on the pain that he witnesses and instead of ridding himself of the disagreeable feeling thus assumed by turning his back upon the sufferer and looking out for some diversion, he works it out as if it were his own by such relief as he is able to afford.

GRATITUDE.

The simplest form of gratitude is the return of pleasure for pleasure received. Bain says: "Proper gratitude does not begin until we sympathetically enter into other peoples' pleasures and pains, and become conscious of being one or the other. It also supposes that we take notice of others as the causes of our pleasures and pains, and have associations in consequence. At this stage there is an increase of the satisfaction of giving good offices when we have ourselves experienced good at the hands of the same person."

ADMIRATION.

This is the recognition of superior might or excellence in any department of human capability. It has also been called wonder mixed with love.

ESTEEM.

The objects of our esteem are all those about us who fulfill the tasks imposed upon them by their situation or display the virtues that make men useful members of society.

SHAME.

This feeling is caused by a dread of being condemned or thought ill of by others. A man is ashamed openly when publically censured. One is also put to shame by falling into any act that people are accustomed to disapprove and will certainly censure in their own minds, although they may refrain from actually pronouncing condemnation.

PRIDE.

The expression of pride consists in movements tending to increase in size and height. The breathing is deep, the chest expanded so that the individual is "puffed up" or "swollen" with pride. The body and head are held more erect, the gait is assured, the mouth firmly closed and the teeth clinched.

THE OBJECTS OF MARRIAGE.

Reproduction.—Birds and beasts mate for a longer or shorter period, mainly for the rearing of their young and the continuance of their kind. Human beings, however, live so long, propagate so slowly and require for their children for so many years such great parental care that permanent marriages become very important.

Division of Labor.—Man is given the duty of providing the means of support, or defense against enemies, of leaving home in wars to defend his tribe or country. To women is left the duty of caring for the household and the family, and such lighter labors as are suitable to her strength.

The Founding of a Home.—As civilization has advanced and wealth increased man desires comfort, culture, peace and happiness. A home must, therefore, be founded, free from the intrusions of the world, where men and women may share together the fruits of their industry, and gain strength for the struggle of existence.

Companionship.—Companionship with those who have the same sympathies, hopes and aspirations is another object of marriage.

It is not a pleasant thing to go through the world without sympathy, and to meet only those who have no interest in us except to make us contributors to their welfare and their selfish ends.

The Gratification of Love.—Love is the highest sentiment of the human heart. Its gratification is the most essential object of marriage. All human hearts have somewhere and sometime a desire to love and be loved. A loveless life is a stained life. The love between a man and woman in a perfect marriage is divine.

The Perpetuity of the State.—The state has its root in marriage. If we would have the state prosper, most of its sound and healthy members must be married.

A STUDY OF GOOD AND EVIL SPIRITS IN RELATION TO THE DISEASES AND TOR- MENTS OF THE HUMAN BODY.

Chapter XL.

There is nothing GOD has made in this world that was not created for some good, special and definite use. After the earth was formed, as recorded in Genesis 1:31: "GOD saw everything that He had made, and, behold, it was very good." But the opposite of GOD, which is the devil, having rebelled against GOD in Heaven, was expelled from Heaven and came down to earth before the body of man was formed, and sent his evil spirits, or demons, into many of the good things which GOD had made.

In regard to the spiritual, we will say: Everything that exists has a spirit which gives it a characteristic; for instance, as we travel through the country we see a beautiful pasture in which there are sheep, hogs, geese, horses and cattle. Each of these animals eat the same grass and other foods, but one has wool, another bristles, another feathers, and the other hair. It is easy to understand that this is caused by the difference in the spirit and not in the material which they eat.

The rose-bush, the violet, the lily, yes, and the cabbage and the onion, all grow from the same ground, have the same material in them, in different proportions, but they look, smell, and taste altogether different. It is the spirit in each which gives it its peculiar odor and taste. It is exactly the same with different races of people and various animals. They all have the spirit in them which gives them their peculiar characteristics.

In the same way evil spirits, or demons, are attracted by things for which they have an affinity. Hence there are different spirits attracted by various substances, animals and plants.

For instance; the spirit known as *atropa* has an affinity for the genus of solanaceous plants, one of which is the belladonna. There is in the belladonna an active principle which, when extracted, is a white powdery substance, which attracts the spirit of *atropa*, also producing a symptom of dilation in every part of the human body. As soon as a person takes a very minute portion of *atropa*, the pupils of the eye become very greatly dilated, and, sometimes, rupture.

The spirit (called by the peculiar name which suggests its

characteristics) strychnia, the active principle (another white substance), is only found in the nut from the nux vomica tree. It has the power of destroying the life of any animal very quickly.

There is another spirit known as **traumat**. It is attracted by a ferment in the blood or serum of the human body, following an injury or a bruise. After an injury, congestion first takes place; on the third day that is followed by inflammation. The inflammation results in forming a peculiar ferment which takes the spirit of **traumat**, which is attended by soreness, pain and, frequently, ecchymosis, or sore blue spots over the body, and unless that spirit is cast out, there is continued pain, and lameness amounting to disability.

An evil spirit cannot be prayed out, neither can it be persuaded to leave. There is no medicine, plaster, electricity, or anything else that will drive it out except the power in the name of JESUS CHRIST used in a command. JESUS CHRIST provided for deliverance from evil spirits just as He was leaving the earth to ascend to Heaven, as recorded in Mark 16:17: "These signs shall follow them that believe; in my name they shall cast out demons, or evil spirits."

The **traumat** spirit has deceived most of the people who are afflicted with it, in making them believe that the cause of their trouble is an entirely different thing. The same may be said of doctors and surgeons. We give a case illustrating this point:

Mrs. Susanna Flanigan, now of Woodville, near Pittsburgh, Pennsylvania, in going from Pittsburgh to her home, one evening at dusk, hurrying on account of a rain, did not notice that the plank used as a bridge for people to cross a little gully had been washed away. She walked into the gully and fell to the bottom, about three or four feet. The result of this fall was dislocation of her spine. Two vertebrae, one between the shoulders and one between the hips were thrown out of the socket and badly twisted.

She was injured very greatly. A physician was called, because Mrs. Flanigan's head pained her very much and her eyesight was nearly destroyed. The physician jumped at the conclusion, because the house had been newly painted inside and out, that the headache was caused by the paint and gave her some powerful drugs to alleviate the pain.

She suffered very greatly for months without any relief, from November 19th until January 8th, when she was taken to her mother's home at Coraopolis, Pennsylvania, where she remained in bed until March 28th. All that time she had two doctors attending her part of the time, and one of them all the time. One doctor stated that he knew there was something wrong with her spine, but could not locate the difficulty.

In March, 1905, she went to Mt. Clemens, Michigan, for treatment, taking baths daily. It was there that the attendant noticed something wrong with her spine and advised her to go to an osteopath.

The doctor examined her back and found the vertebrae out of place. He replaced them and the headache immediately ceased, but, of course, her nerves were a total wreck. She remained there for three weeks and then returned home to Pittsburgh, to go on and suffer.

For several months she was under the care and treatment of a doctor, who then stated he could do nothing more for her, saying that it would do her more injury going to his office than the treatments would do her good.

Then she had a masseuse come to her home for eighteen months, giving her three treatments a week, during which time she would sit on the couch not being able to walk two steps without support, and would go up stairs supporting herself against the wall and baluster. She had to have support for every step she took. Every time she stepped, she would have the most severe pain.

In May, 1907, she went back to Mt. Clemens for two weeks, but no results. She went back to Pittsburgh and employed another osteopath to come to her house. He claimed to have found that all the vertebrae at the lower part of her spine had dropped a quarter of an inch. He continued treating her for a period of four months until 1912.

Her eyes were very much affected during all these years of suffering. She employed an oculist, who gave her spectacles with four prism lenses, and stated that the nerves were practically gone. There was great pain in the eyes all the time, and suffered more than tongue can tell, she said.

Her husband insisted all the time that she should go back to the oculist, who kept changing her eye-glasses, but the headache kept getting worse until the second day of October, when her husband took her to the oculist's office. The oculist told Mr. Flanigan that he would advise him to take his wife to a brain specialist, saying that the trouble was in her brain, and unless it was relieved she would lose her reason. The pain in her head continued growing worse and worse all the time and, at last, the oculist told her he could do nothing further for her.

Her husband then took her to an osteopath, who treated her until spring. She gained but little strength; the doctor told Mr. Flanigan he could do nothing more for his wife, unless it were to give her medicine to paralyze the nerves.

At that time, she heard of this ministry for CHRIST, through a woman who had been restored to her mind from insanity, at our Home here in Chicago. Mrs. Flanigan then

asked her husband to send her to Chicago, but he lightly considered the idea, stating that there was nothing at all that could be done for her, he having no faith in Divine healing.

Mrs. Flanigan continued to suffer until October 3d. Her husband, being a member of the railroad Y. M. C. A. was coming to Chicago. Mrs. Flanigan insisted that he should visit us. He did so with reluctance. He called upon us and we showed him some Scripture truths which he did not know and invited him to one of our meetings on Sunday afternoon, at half past two that he might witness the healing of people by the LORD. This he did, to his great astonishment.

Mrs. Flanigan has written a statement in regard to this matter, in which she says:

"When my husband returned home, I asked him if he had seen Dr. Gentry. He stated he had and had been in a meeting on Sunday afternoon and said: Like the Apostle Paul, he had seen and heard things that were unlawful for man to utter. He was perfectly satisfied to have me go to Chicago. I, then, made preparations to go on the 15th of November. My husband accompanied me to the Lake Erie Station, at Pittsburgh, and there I took the sleeper for Chicago, arriving the morning of the 16th, where Dr. Gentry met me and took me to his Home. I remained in the Home until the 9th of January, 1913.

"The first thing Dr. Gentry did on Sunday afternoon was to remove my glasses and in the name of JESUS CHRIST lay his hands over my eyes and ask GOD to give me perfect sight. I had not been able to read one word previously to that since the preceding July, and, during all that time, had such intense pain in my head that it was drawn, part of the time, close to my chest, and part of the time rested entirely on my left shoulder, and one of my eyes was drawn nearly closed.

"I could say like the blind man recorded in the Scriptures: 'Whereas I was blind, I now see' perfectly, and my spine is in perfect condition, there being no suffering in any part of my body since Dr. Gentry ministered to me, and I was healed by the power in the name of JESUS CHRIST, to whom I give all the glory."

We found on examination that the spirit of **traumat** was in possession of the spine, causing it to be very sore and tender. We rebuked that evil spirit of the devil and commanded it to go out of her, and from that time, she commenced to improve, and in three weeks was restored. She returned to her home well.

The spirit of **traumat** not only had possession of her spine, but had possession of the nerve running to her brain and connecting with the eyes; the reflex action from the injured vertebrae caused the blindness and the great pain in her eyes also through her head.

Cancer is caused by the spirit of **trauma**, in combination with another spirit found only in a certain class of human beings, who have a mixed nature. Of course, it should be known that cancer is always produced by the **traumatic spirit**. On account of the individual violating GOD'S Word in eating pork, or swine's flesh, they bring upon themselves the spirit of the hog, which united with the **traumatic spirit** produces cancer, and it is only in hog-eaters that cancer is furnished a soil in which it can perform its nefarious work.

Human bodies are a part of the soil in which spirits exist, therefore, if an injury is produced in some part of the body, there is fermentation. This is generally in the mamillary of the female; hence, it is that so many women have cancer of the breast. The cancer spirit is a most peculiar one and differs from every other spirit in this: It immediately commences the destruction of the tissue where it is located. A tumor, generally, with great soreness and peculiar sharp, shooting, burning, eating pains causes the patient to suffer.

Surgeons and physicians who have never had any teaching along the line of demonology, and having no spiritual discernment, because they have never had their spiritual eyes opened, cannot see that it is a demon causing the ulcer, or tumor, and not discerning anything but what the natural eye can see, they cut out the tumor, or ulcer. Whereas, if they knew GOD, as GOD'S true ministers and physicians know Him, they would rebuke the evil spirit, and using the power in the name of JESUS CHRIST, in a command, the evil spirit would go and the ulcer would heal, unless the case had progressed to the extent of putrefaction, where there was no possibility of the flesh being restored. In such case, there is more or less blood poison circulating through the body, the patient stimulated to the point of loss of self-control. Then, in that case, the putrefied flesh should be extirpated, GOD expecting us to use commonsense in all things. In such a case as this, if the life of the patient is saved, the putrefied, rotten flesh must be removed at once, therefore, we advise that a physician and surgeon be employed, who can say as this man says:

"I have been engaged in removing cancers and other neoplasms for forty-five years. When the cancers are located in the mammary glands of the female, I use Squibb's Chloroform until the patient is thoroughly oblivious, and then use the knife and extirpate every vestige, not only of the cancer, but also of the mammary gland, in which any trace of putridity is suspected. I simply do not cut for the cancer growth, but I remove the entire mammary gland, and all lymphatics involved, as this method holds out to the afflicted their only hope from the standpoint of a consecrated physician."

This physician makes a paste which absolutely destroys

cancer and other neoplasms located externally. When they are killed by repeated applications, they turn white and retract from the normal flesh and drop out; it will then heal, fill up and bridge over with a new cuticle with but a small cicatrix.

Neither one of these procedures can be used conscientiously by the writer of this unless the case has gone on past the reach of restoration of the tissues and cuticle on account of putrefaction having taken place, or in case of that peculiar form of cancer known as epithelioma, producing cauliflower excrescences. If such is the case, all the false flesh should be removed and also the flesh in which is the root of the growth.

Cancer of the lip is a different torment. It is always found in those who smoke a pipe or cigar. The injury to the lip first commences from injury caused by heat, in the cigar being smoked until the heat from the burning end of the cigar injures the tissues, and the result is the production of a spirit, which is attracted by the fermentation following the injury.

The spirit may be cast out, as it was in the case of Mr. Ed. E. Lamb, a valued employee of the Armour Packing Company, who attended one of our meetings held in East St. Louis, on the 16th of December, 1914. Mr. Lamb in writing about his deliverance from cancer says:

"A friend met me as I was going home on the car, on the evening of December 16th, and asked me to bring my wife and come to his home, stating that Dr. Gentry, of Chicago, was going to speak to a number of people, whom he and his wife had invited. He did not have time to explain who Dr. Gentry was.

"I had a cancer on my lip and it had been growing worse every day for the last two or three weeks, and had begun to go into the structural part of the lip and had made quite a hole.

"I spoke to my wife and we decided to attend the meeting. On our arrival, Dr. Gentry was just starting the meeting, and all during the meeting, it seemed as though he was talking directly to me every word he uttered. GOD certainly touched my heart through Dr. Gentry, and I was led to ask him to minister to me, for the healing of my lip from cancer. Dr. Gentry said if I would give up the use of tobacco and accept CHRIST, the Son of GOD, as my Savior, he would pray for and minister to me. I made him that promise and told him that with the help of the LORD I would give up the use of tobacco. I had tried a number of years before to give it up, but I never succeeded. I did it now without a struggle.

"Dr. Gentry ministered to me and I was delivered from the desire of the tobacco fiend, which had possessed me. Dr. Gentry said to me: 'You had two pipes in your pocket, then, did you not?' I said to him: 'I always carry two pipes in my pocket, for when one gets too hot I put it away and take the

other.' Whenever I came to a place where I could not smoke I used to chew tobacco.

"Dr. Gentry said he would take my case to GOD if I would give up smoking and chewing tobacco. I have had no desire for tobacco of any kind since. One day I stepped into the smoking-car, but could not stand the smoke and had to get out.

"If any of you here want to see that the healing has been done, you can come right up to me, now, and look at my mouth. I was told by an eminent physician, in St. Louis, that there was no cure for me. He offered an operation, but said the operation would be taking a chance.

"I feel sure that the Great Surgeon has made a permanent cure without the use of a knife, and I praise GOD, for He has done it all."

ANOTHER EXAMPLE OF HEALING BY THE LORD.

Another peculiar spirit in the cancer growth is that producing a stone cancer. The following is the testimony of Mrs. Matilda Olmsted, of Sterling, Illinois:

"I am sixty-five years of age. Four years ago, toward the last of January, I bruised my tongue by eating popcorn. The first thing I noticed was soreness, shooting pains, and a purple spot on my tongue. From that time on, at different times, I suffered dreadfully, until I came here. I would be relieved for awhile, but kept on suffering in this way until a year ago last September. Then, I came to Chicago to be prayed for, but not to Dr. Gentry's Home. Was suffering very severely at that time. I could not talk for a week. I improved a great deal, but was not healed.

"Last May my trouble was aggravated and was a great deal worse, had very severe pains until May, when I came here. I did not sleep at all to speak of. The swelling on my tongue kept growing and a lump formed in my cheek. That lump went away when Dr. Gentry ministered to me. Four days after coming here the cancer was gone from my tongue and the lump entirely disappeared from the inside of my cheek. GOD surely heard Doctor Gentry's prayers and honored his ministry, by healing me of that terrible cancer. The pain was so great I could not bear it, but after Dr. Gentry ministered to me, it all went away. Tongue cannot tell what I suffered, but praise the LORD! that is all gone now."

DEMONOLOGY.

Chapter XLI.

The explanation and instruction, regarding evil spirits that we desire to write about, we are confident will be gladly received by our readers. This will embrace a statement about the cause of torments caused by demons, or peculiar evil spirits, and how people may get rid of those torments.

When a boy, we went to school only about six months, but during that time there came into the school, in Trigg County, Kentucky, where our parents then lived, a little girl who had St. Vitus' dance, or **chorea**. The children in the school were very much interested in that girl and their sympathy went out to her. Every child in school kept their eyes upon her and were greatly impressed. In less than a month, one of the little girls attending the school was taken with the same trouble. Soon, nearly every girl and boy in the school was afflicted with the dreadful torment, all being attacked by the same evil spirit, known as the **chorea spirit**.

In like manner, asthma, from a Greek word which means "panting," or "breathing hard," is caused by an evil spirit. It is a spirit that produces a paroxysmal disorder, or labored breathing, sibilant rales and a feeling of great constriction in the chest. Asthma is not caused by any disease, but is an evil spirit. Hence, it is a torment, and not sickness.

The asthma spirit has an affinity for the pneumogastric nerves and the respiratory apparatus. No person can be delivered of the torment unless that asthma spirit is cast out, according to the Scripture, by a true minister of CHRIST who has the gift of the Holy Spirit to discern and cast out spirits.

There is no medicine that can drive out an evil spirit. The ordinary doctor does not discern spirits because he has not the Spirit of GOD in him which enables him to recognize them. It will be seen by referring to I Corinthians 12:10 that "discernment of spirits" is one of the gifts of the Holy Spirit. Hence it is that ministers and others who have not discernment of spirits anoint such people as if they were sick. That is because they do not understand, but guess the trouble to be sickness. On that account, many failures have been made, and Divine healing brought into disrepute.

Sciatica is caused by a peculiar evil spirit which has an affinity for the sciatic nerve, reaching from the hips downward. It is never due to disease, but is a neuritis, and a torment pro-

duced by the presence of the sciatica spirit. No medicine, surgery or appliance of man can deliver from it.

Tic-douloureux is one of the most terrible torments from which a person can suffer. It is caused by the tic-douloureux spirit which has an affinity for the nerves of the forehead, temples, and down the side of the cheeks to the teeth. No medicine or surgery has ever been able to release a person from that torment. Only GOD can deliver in the way He has provided, where He says, through JESUS CHRIST, His Son, in Mark 16:17: "These signs shall follow them that believe: **In my name they shall cast out evil spirits (or demons).**"

Nervous prostration, neuralgia, paralysis, palsy, tuberculosis, or tubercular consumption, mania, insanity, epilepsy, catilepsy, locomotar ataxia, and all suffering caused by anything else than by disease, is a torment, and can be gotten rid of only in the way GOD has provided, as previously stated.

But all torments are not caused by evil spirits. Such, for instance, as rheumatoid arthritis, or stiffening of the joints, solidifying the skeleton. This is caused by foreign substances taken into the body, perverting the action of blood and of the digestive organs, producing derangement and irregularity in the action of the natural elements, preventing them from fully performing their functions and, in combination with other foreign substances, producing other elements, and those elements, in being expelled from the body are deposited in the synovial fluids of the joints. Congestion always follows, by an overflow of blood to the parts, in nature's effort to expel the enemy. The congestion is followed by inflammation and then coagulation, condensing and thickening the synovial fluids, producing so-called rheumatoid arthritis, or rheumatism of the joints. One of the elements productive of this terrible torment is caffeine in coffee. We find in the Gospel of St. Luke 13:10-16, an account of a woman whom JESUS met in the synagogue who had a "spirit of infirmity" which caused her body to be bowed together. JESUS saw her and said: "Woman thou art loosed from thine infirmity" and instantly she was made to straighten up.

The Jews, only recognizing JESUS THE CHRIST as an ordinary man following the healing art the same as doctors, objected very seriously to Him healing the woman there on the Sabbath Day, but He said to them: "Should not this woman who has been bound by Satan, lo these eighteen years, be healed on the Sabbath Day?"

The same is for people today if they will only accept it, for JESUS CHRIST, THE SON OF GOD, is the same today as He ever was, and He said just before He left the earth and ascended to Heaven: "Verily, verily, I say unto you, he that believeth in me, the works that I do shall he do also, and

greater works than these shall he do, because I go to my Father." That evidently is for His true ministers to do in every age of the world since JESUS came to the earth.

AN EXAMPLE OF A SIMILAR CASE HEALED BY THE LORD THRU HIS MINISTER IN THIS AGE.

While we were holding meetings in Cleveland, Ohio, some years ago a woman was brought to attend them. There must have been eight hundred people present that afternoon. The meeting place having been in a large storeroom on Euclid Avenue, near Wilson; while preaching, we saw a cab drive up and stop in front of the hall. As we looked down the aisle, with the people sitting on both sides, we saw the driver get down to open the door; he then put his hands and arms under the body of a woman who was on the floor of the cab. She seemed not to have any lower limbs. The driver very tenderly and carefully folded her dress under her and brought her into the hall, set her down on the left side of the aisle near the last row of seats. We noticed as we were preaching that the woman had her knees about where the breasts are located and she was moving forward very slowly, at the speed of a snail. She could not step more than two inches at a time. Finally she came forward to where a few of the people commenced to notice her while others craned their necks to see what was attracting attention. When she had reached the front, the audience lost interest in our preaching, so we determined to discontinue our discourse and speak about the woman. We told the audience that we did not know who she was; that we had seen her lifted out of a cab at the front door twenty minutes previously. We told them that we didn't know who she was, where she came from, or what she had come for, but supposed it was for the healing of her body. Then we addressed the woman and said: "We would like to know where you came from, and the cause of your coming?"

She said that an old lady by the name of Saxon, at Madison, Ohio, had visited her, and told her that there was a man preaching in this hall at Cleveland, and insisted upon her coming down, and offered to pay her expenses. Mrs. Saxon put her in the baggage car of the train, in charge of the conductor, giving the conductor money to pay carriage hire in Cleveland upon arrival, and asked him to direct the cabman to take her to the hall where our meetings were being held.

We then asked her if she really believed that JESUS CHRIST was the Son of GOD, and that He would deliver her? She said: "Most certainly."

Then we asked her how long she had been afflicted in that way, and she answered:

"Twenty-eight years."

We then said to the people, as we say to each reader of this book: "GOD certainly put it into the heart of Mrs. Saxon to send this woman here. This woman says that she believes that JESUS CHRIST is the Son of GOD and that He will deliver her from this spirit of infirmity. If we can find in the Bible an incident similar to this, we will do as was done in that case by the LORD JESUS CHRIST, and we will have the same results." We then remembered this passage of scripture which we have just referred to and read to the people, and we then said to them: "We will bring GOD to the test. We will do exactly as JESUS CHRIST Himself did, believing that GOD will release this woman as JESUS did that woman which He found in the synagogue that Sabbath afternoon."

We then came down from the platform, went to where the woman was, as we always do, asked the audience to bow their heads while we prayed. We then asked GOD in the NAME OF JESUS CHRIST to hear us in behalf of this woman; that we believed He had sent her there and we claimed deliverance according to His Word, where He says: Whosoever shall say to this mountain: Be removed and cast into the sea, or abyss, and will not doubt in his heart but believing it shall be as he commands, or says, it shall be done. We then did exactly as JESUS did, and said to her: "Woman, thou art delivered from thine infirmity." We then commanded her to stand up and walk, and instantly, having lifted her up by the left arm, she reached out and took hold of a table and raised herself and then lifting her hands was as straight as any well being. She walked all over the hall praising and thanking GOD, and all the people stood up, praised and thanked GOD for what they had seen there that day.

A number of times since we have had similar cases come to us, each of whom was delivered, when we did that which JESUS CHRIST provided.

People come to us for instruction and advice and we must tell them the truth; if they have an evil spirit in them which is causing their trouble, we are bold enough to declare it.

There was a woman brought into one of our meetings held at Cuthbert, Georgia, about ten years ago. She could not move a joint in her body; her hands were swollen so that she could not use them. She heard us preach there at the Randolph Hotel parlors to a multitude of people who had been brought together by invitation of the wife of the proprietor of the Hotel (the churches refused to give us permission to speak in their houses). This woman, Miss Lena White, was brought into the room in the arms of Mr. J. W. McWilliams, and seated on the front row of seats. She could not move her neck nor turn her head. Every joint in her body was anky-

losed; she couldn't move a finger or a toe. She set up before us there with her hands and arms extended in front of her body, unmovable. She could not blow or brush the flies from her face, neither could she use a handkerchief to remove the secretions which ran from her nose. She had had to be fed for twenty-eight years, a charge and a burden to her people.

Mr. McWilliams believed that JESUS CHRIST is the same today as He ever was and induced the woman to permit him to bring her there. After hearing us preach with much interest, she was the first to say: "I believe that is for me," and requested us to minister to her. We did so, as we did also to others at that meeting, who were delivered and healed immediately. But this woman was not then delivered.

We did not hear anything more of her from that time on until fifteen months afterwards, when we were called to Cuthbert by a number of people who had become interested in Divine Healing. Our meetings at this time were held in the City Hall. While we were preaching the second or third afternoon, we saw a lady come in late and walk down the aisle on the left side and cross over to the next to the front seat. We thought we had seen her somewhere but had forgotten her name or where we had seen her. After the meeting she came to us and said: "You seem not to know me, Doctor Gentry." We told her we knew we had seen her somewhere but we could not place her; but if she would tell us where we had seen her, we would remember who she was.

She said: "Do you not remember fourteen months ago, in May, when you were holding meetings at the Randolph Hotel, a man brought a woman in his arms and set her down on the front seat before you while you were preaching, and at the close that woman called on you to minister to her, which you did? That woman was myself."

We were greatly surprised and delighted. And then she told us that in three months after we ministered to her, all at once her joints commenced to limber up, so that she could use them, and in a very few days she could stand up and walk; see to the cooking, washing and ironing and make a living for herself, which she has been doing ever since. We then invited her to go to the photograph gallery and have her picture taken, which she did, and we have published it in THE WORD, our monthly magazine. (\$1.50 per annum.) She has since removed from Cuthbert and is now living at Valdosta, Georgia.

OTHER DEMONS.

There is another kind of demon which is always attracted by a particular kind of ferment in fruit, and directly after a bruise, a ferment takes place. If it is apples, peaches, or grapes, the ferment produced in them attracts an evil spirit, known as alcohol; hence, there is apple brandy, and if it is the

ferment from peaches, it is peach brandy, and if it is ferment from grapes, it is wine.

By bruising corn, pouring on water and allowing it to remain, there is a ferment produced and that same ferment produces a peculiar spirit of the alcohol family, weaker than the alcohol in apples and peaches, and is called whisky.

A ferment made from hops, barley, or rye is called beer.

These evil spirits are called demons. Nearly every human being and every animal is subject to evil spirits or demons; for instance, a cross between a horse and a donkey is a mongrel called a mule. It is called a mule because it has a mulish spirit, and there are a great many human beings, especially deranged persons in lunatic asylums who have the spirit of the mule. Whether such spirits come from association with people who have the spirit of the mule, we cannot tell, but we do know that such a spirit is of the devil.

There is another spirit that sometimes gets into a horse, which is called the "balky" spirit. It is caused by a peculiar demon which causes an animal, and sometimes a man or woman, to balk and act sullen. As soon as the spirit goes out they are natural again.

Indeed, there is a spirit in everything we eat, or drink, and that spirit makes the thing whatever it may be, and its peculiar characteristic suggests the name for it.

There is a spirit in tobacco known as nicotine. It is extracted by the act of burning, as in smoking cigars, cigarettes, or a pipe; also by the saliva through mastication, and that spirit, either in smoke or in the saliva, enters into the system of human beings and enslaves them. It is the same way with coffee, tea, cocoa, opium, etc. The peculiar spirit in any of these produces different conditions in those who drink the concoctions, or "swill" made from them.

ANOTHER WONDERFUL MIRACLE ILLUSTRATING DEMONOLOGY.

A few weeks after we opened the little mission on South Halsted Street, Chicago, a lady by the name of Nichols brought her little child to us. It was the strangest and most remarkable appearing human being we had ever seen in all our professional experience. We thought, when we first looked at it, that it was a little baby and had marasmus. It had the old man look, with its face all wrinkled and drawn, and the characteristic brown dried skin. As it lay there in the little baby-wagon in which its mother had brought it to the mission, it was blowing out of its mouth, all the time hissing like a serpent. The saliva blown out of its mouth, with the dust from the street, covered its chin and the cloth over its chest. It was

a horrible object to look upon. On inquiry, the mother told us that the child was not a baby, but a little boy seven years and four months old. It had never grown any, except about an inch, since it was born. As it lay on its back in the baby-wagon, its little hands were extended up and constantly oscillating like a goose on its back. It had no sense whatever; it could not see nor hear, so far as its mother knew. She would feed it just like an old bird would feed its young, by going and pouring a teaspoonful of food in its mouth as it lay on its back. She also said that it had spasms each morning about nine o'clock. She said she brought it to us because she heard we had been a doctor of medicine, but had given it up to do the work that CHRIST did, and she believed that He alone could help her child. She told how hard and earnestly she had sought relief from doctors in different cities, and from leading physicians of Chicago, but none of them could tell her what was the trouble with her child, and none of them could do anything for it. We then thought of our own insufficiency and want of ability as a man to do any more than any of the doctors had done; but in such time of need we learned to go to GOD, and so we invited Mrs. Nichols to come into the little mission, where we both knelt down, she on one side and myself on the other side of the little wagon. We prayed and asked GOD to have mercy on the child and to use us to benefit and to bless it. We asked Him to show us what the trouble was. All at once, while our eyes were closed, for the first time in our life, our spiritual eyes were opened, so that we could discern the spiritual (I Corinthians 12:8-10). We saw the vision of a woman being chased by geese. We stopped and thought, and then said: "LORD, what does this mean?" Then the thought came into our mind prenatal fright stamped the child. We asked the mother if, before her child was born, she was frightened by geese. She looked greatly astonished that we should ask such a question. She exclaimed:

"Well, well, no doctor ever asked me such a question as that. Yes, I see it all."

"Yes," we said to her, "it is all very plain; that hissing of the child is the hissing of a goose; the gestures of the child are the same and easily recognized as similar to the goose. When you were frightened by those geese Satan took advantage of your weakness and stamped upon the nature of your child the spirit of a goose. A goose spirit is binding your child."

We then asked GOD what should be done. We impressed upon our mind this passage of Scripture, found in Mark 16:17:

"These signs shall follow them that believe, in my name they shall cast out demons (evil spirits)."

We then asked GOD to honor His Word and enforce the command that we should make in the name of His Son, JESUS CHRIST. We then rebuked the evil spirit of the devil binding the child and commanded it to depart.

The mother noted an immediate improvement, and that continued day by day. She brought the child to us two or three times a week for several months. Hundreds of people in Chicago saw the child get stronger and better day by day from the commencement of our ministry.

It ceased to hiss very soon after the first time we ministered to it and commenced to grow. It soon commenced to show intelligence and to prove that it could see and hear and to make known its need for food and water. In eighteen months it had grown one foot and a half. It could stand up with the support of its mother.

The parents moved to Colorado soon after, and we have not heard from them direct since; but have heard through others that the child continued to grow and improve.

DEMONOLOGY—CONTINUED.

THE DEADLY WORK OF SATAN EXPLAINED.

Chapter XLII.

DIABOLICAL SPIRITISM OR DEMONISM.

"But the Spirit saith expressly, that in latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." —I Tim. 4:1, 2 and 3.

One of the most dangerous of all the doctrines of the devil to deceive people ignorant of the truth in the scriptures regarding his devices, is so-called "Spiritualism."

One of the greatest mistakes which Christians make in dealing with Spiritism is to make the assertion that all of it is fraudulent; that there are no spirits at all who communicate with man, and that the whole is a trick of designing persons falsely professing to be mediums, and of people whose mental hallucinations amount to insanity. These assertions are made always by persons who have never investigated the subject and are ignorant of the truth regarding the phenomenon and of the persons who are mediumistic.

It makes no difference who they are or how well they may be educated and informed on other subjects,—no one who

has not investigated, and become conversant with this subject is competent to pass judgment upon it.

No one has investigated this subject to any extent or to any depth, without finding out that there is a diabolical reality in it; that spirits do exist and have the power of entering into the bodies of men and women and of producing phenomenon of different kinds; and that these spirits are evil spirits who have the power of imitating individuals who have died so that they are enabled to deceive and mislead ordinary people who know no better and even, sometimes, those who claim to be the very elect.

In this way, by his emissaries and his diabolical demons, Satan leads people from God and the truth of the Gospel, which he can do in no other manner.

We know he came very near leading us away from Christ, when we were ignorant of God's word, and after years of study and investigation were led by our dear mother to read the following from I John 4:1:

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every Spirit that confesseth that Jesus Christ is come in the flesh is of God: Every Spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

Also I Timothy 4:1: "Now the Spirit (the Holy Spirit) speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

"And these are the spirits of demons, working miracles, as stated in Revelation 16:13, 15:

"I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

"The spirits of demons, working miracles, which go forth unto the kings of the earth and of the whole world."

Our dear mother so urged upon us the importance of measuring "Spiritualism" by the Scriptural measure, when we returned to our home in Memphis, Tenn., where we were then living and practicing medicine (in 1875), and attended a "seance" as was our custom twice each week, we determined to "try the Spirits."

We asked the spirit controlling a medium if he believed that Jesus of Nazareth was the Christ?

He answered he believed that "Jesus of Nazareth was a good man, but no more of God than any other man."

That was just what our mother said would be the answer.

That proved to us once for all that so-called "Spiritualism" is of Satan. We took up our hat and left that "seance" and have never attended once since.

Since the Holy Spirit of God and the Spirit of Christ His Son, has come into our body and given us the ability to discern and see spirits, we know exactly what character of spirits inhabit other bodies, and are able to see the demons in those who profess to be "mediums."

There is some kind of a spirit in every human being, and, as for that, there is some kind of a spirit in every animal and everything that exists. It is the spirit which gives character to the person or animal.

God's true children, citizens of the Kingdom of Christ, have the blessed Holy Spirit of God and the Spirit of Christ, God's Son in them.

Those who have not the Holy Spirit of God and the Spirit of Christ are not in the Kingdom and have not the inheritance ("My God shall supply all your need, according to His riches in Glory by Christ Jesus"), which Christ gives; such have the spirit of Satan or of some or more (a legion) of his demons in them and they are actuated by and have the characteristics of the peculiar demon or evil spirits controlling them.

When such individual dies the spirit or spirits inhabiting the body before death goes into the unseen world, with the **human spirit, which separate from the body at death.** The human spirit cannot return to earth in any living being and make a "medium" of that being; but the demon or diabolical spirit can and that spirit finding a yielding human being, deceived by Satan and willing to become a "medium," does enter in, and it is that spirit which, having been in another human body controlling it but which is dead now enters into the living body of the willing "medium" and imitates the voice, gestures and character, assuming the name of the departed, and deceives wife, husband, children or friends of the departed.

It should be known that such spirits are not the spirits of dead persons, but the evil diabolical spirits of the devil which inhabited the body of the departed one.

Many depraved human beings, especially women, for the purpose of deceiving people into giving their money to see "Spirits materialize," get up some tricks and interesting "sleight of hand" or "legerdmain" performances, representing themselves as "mediums"; but they are not genuine. Satan works in that way or in any other way he can to deceive.

We know from long years of experience and a long life given to observation and experimentation, what we are writing about and know we are competent to advise people as to what is right. We warn them to shun the association of those and especially "mediums," because they are possessed by

diabolical spirits of the devil and will be used of Satan to mislead and get them into the densest darkness and misery.

God says in His Word:

"The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people."—Leviticus 20:6.

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God."—Leviticus 19:31.

"Thou shalt not suffer a witch to live."—Exodus 22:18.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God."—Deut. 18:10-13.

SPIRITUALISM.

One of the greatest sources of evil producing mental derangement in human beings, is so called "Spiritualism." The proper name for that pernicious work of satan is **Demonism**. It might be called **Spiritism**; but that is misleading to all who do not understand the truth as revealed in the Scriptures in regard to fallen spirits.

When Lucifer, the Beautiful, became proud and assumed to act as God, ignoring God and changing His laws, the angels which were subject to him in heaven, united with him against God and the pure and holy angels under the leaders, Michael and Gabriel. Then it was, Lucifer became Satan, the devil, and his angels became demons. They were all expelled from heaven and came to this earth. Satan took possession of the earth with all his demons, and since that time "their place has been known no more in heaven."

They pollute the atmosphere with their presence, and being different in character, divided, as they are, into families, and each family or tribe, flocking together, as "birds of a feather flock together," they give the atmosphere in different localities the peculiar odor and power to harm human beings who breathe it. This accounts for the different affluvias such as miasm, malaria, and other death-dealing atmospheres. Those different demons go in families or flocks and give to the atmosphere their peculiar odor and characteristic wherever they are. Some go to swamps, just as buzzards and green flies go to carrion. Others seek and become habitants of mountains, hills, valleys, shade or sunshine. Some inhabit dark

cellars and hide in peculiar places. Others seek and are attracted to human beings which have certain peculiar traits of character, and emanate from their mind or bodies certain peculiar odors and affluvia which some of the families of demons feast upon. Active and the most dangerous demons attach themselves to beasts, reptiles or the most degraded human beings.

The earth being subject to Satan, he produces different poisonous weeds, shrubs, trees, reptiles, bugs, flies, animalculæ, vermin of all kinds and death-dealing bacilli and infinitesimal germs. These all have special peculiar demons attached to and in them to give them the peculiar character they possess.

Weeds, poisonous shrubs, reptiles, flies, etc., do not have to be planted by man, nor cultivated. Such things grow spontaneously and in profusion without any care, protection or cultivation from man.

There is no life or health for mankind in any of the devil's production.

God our Father in Heaven, has provided vegetables, fruits, nuts, grain, birds, fish and cattle in which He has placed life, health and strength for man, and when man partakes only of what God has provided for him, there can be nothing but life, health and strength. Otherwise they are subject to disease, sickness, suffering and death.

On account of sin man lost his inheritance and in consequence he has to work, cultivate, house, preserve, and prepare his food and live by "the sweat of his brow." But thank God, He has sent His only begotten Son to this world to secure reconciliation with God, and when men will renounce their allegiance to Satan and his hosts of demons and accept Jesus, the Christ, to reign and rule over them, eternal life is restored to them and they do not desire anything which the devil and his demons have made.

Every weed and poisonous thing satan has devised and made has the peculiar spirit or characteristic of the demon which Satan used in forming it.

It should be remembered that what God has given us in regard to these things are true, and every person should make it his or her business in early life to become acquainted with these truths.

God says: "There is the natural and there is the spiritual." Why is it then that people are so slow to accept the fact that there are real spirits, just as real, and exist just as much as any human being exists. There are good, true, pure and heaven-like spirits of God, which are angels. God says, in Psalm 34:7: "The angel of the Lord encampeth round about them that (love and) fear Him, and delivereth them." Also, in Hebrews 1:14: "Are they (the angels) not minister-

ing spirits, sent forth to minister to them who are heirs of salvation?"

We know that there is an evil spirit in every poison, in every bad odor and in everything that causes suffering and sickness. How could it exist, or how could it ever have come into existence if the devil, who causes all evil, had not devised and produced it.

Demons or fallen spirits personate human dead, with whose past history, spirits, though invisible, are thoroughly acquainted. Such spirits frequently personate the Creator and Redeemer, causing deceived persons to do penance, and frequently the most ridiculous things. Yes, and we have known demons in persons to cause those persons to pray, shout, say amen, and make great professions of sanctification; but all for the purpose of leading such persons on and to bring them more fully under Satan's control. Satan and his demons often appear as angels of light. Be not deceived.

DIABOLICAL SPIRITISM OR DEMONISM.

Chapter XLIII.

The following is from a special correspondent of the Record Herald, sent by telegraph from New York, headed, "Spirit World Exists, Belief of Scientist Dr. Isaac K. Funk," giving a queer story in regard to spiritualism. We give the telegraph report in full that people may be warned against having anything whatever to do with spiritualism, and that they may avoid associating with those who do, for the spirits on them will, very probably, seize upon the person who listens to and considers that matter and will give them some of their false ideas and desires.

It is one of the secrets of nature and GOD is not pleased to have anybody violate His Word by having anything to do with demons or spirits of the dead.

"NEW YORK, Feb. 24.—A remarkable collection of psychic or spiritualistic experiences is contained in "The Psychic Riddle," by Dr. Isaac K. Funk of Funk & Wagnalls, publishers, which has just been brought out. Dr. Funk gives many startling stories of messages from the dead. He declares he is not a spiritualist in the accepted sense of the word. He is interested deeply in psychic research, however, he says, because it seems more and more likely that by these efforts may be discovered marvelous powers of the human soul not yet recognized fully by the science of psychology, as telepathy, clairvoyance, prescience, secondary personalities, cure of diseases by hypnotic suggestions, etc., and by them also much new light may be thrown upon many forms of insanity.

In one chapter of the book Dr. Funk repeats a remarkable story told him by a friend well known as author, physician and publisher. It is a story of his own personal experience.

Asserts He Left Body.

He is convinced that one evening while in Florida he actually passed out of his body, and yet retained a most vivid conscious existence. In the few hours of his discarnate state he visited the family of a friend a thousand miles distant, saw what they were doing and heard them talk, was recognized and spoken to by his friend, and after other experiences he returned and by a supreme effort of the will he re-entered the body and regained control of it. He gives this important corroboration of the story: The following morning he wrote a letter to his distant friend narrating his experience at his home, what he there saw the family do and what he heard them say. And the distant friend that same morning wrote to him narrating how he had seen him in his room the night before and what he had said to him, and that now he was greatly alarmed lest some misfortune had befallen him. These two letters crossed each other in transit. Dr. Funk says:

"It should be remembered that this story is told by a trained physician who knows the symptoms of approaching death and who is an experimental psychologist. How much more satisfactory it would be to the reader, and certainly to the scientists, were I permitted to give the name and address of this physician, the name and location of his friend, and other details of his strange experience. But, no, this physician feels that he must hide his identity under anonymity, as publicity of this sort would hurt him professionally."

Banker Has Experiences.

Another friend who has taken Dr. Funk into his confidence is the head of an extensive banking house. "His name is known from Penobscot Bay to the Golden Gate as a synonym for veracity and level-headedness." He, too, declines to permit his name to appear in support of certain personal psychic experiences.

"For," says he, "my board of directors would be startled and many of our customers would feel their confidence shaken in my sagacity."

This new book, in short, is a collection of the experiences of himself and his friends in connection with spiritualist mediums and of comment upon them. There is none more interesting than the story of what happened to Walter Hubbell, an actor, in the Spiritual Temple, in Boston, where Rev. Mr. Wiggan was officiating as speaker and medium. It had been stated that Mr. Wiggan is controlled by the spirit of John McCullough, whom Hubbell had known in the flesh. So Hubbell

took a piece of blue paper of a peculiar shade, and with purple ink wrote these words upon it:

"John McCullough, do you remember this: 'Does no one speak? I am defendant here!'"

Mr. Wiggin sat blindfolded in the center of the stage when Mr. Hubbell entered the hall. The various questions sent up by the audience were dumped out of the baskets upon the table in front of Mr. Wiggin.

Replies to the Question.

After Wiggin had given a number of answers to the writers he stopped for a moment and said:

"Friends, I wish to say that I, the spirit of John McCullough, the actor, control this medium, and that some person in this audience has written some words I often spoke upon the stage in earth life, upon a piece of paper, asking me if I remember them. I know the person who asks this question well, and he has appeared upon the stage with me. The words he asks about I spoke for years before Appius Claudius in the Forum scene, of the fourth act, of 'Virgilius,' after my return from battle, and they are: 'Does no one speak? I am defendant here!' The paper containing them is now upon the table, and I have not touched it."

Mr. Hubbell continues his story as follows:

"I replied that this was all correct. He then addressed me and said: 'And you have been in that same play?' To which I replied: 'Yes, but not with you, John, but with another.' And he answered or rather affirmed my statement by saying: 'Yes, I know that.' All of which is the truth, I having appeared with him in 'Coriolanus,' 'Jack Cade' and 'The Gladiator,' but never in 'Virgilius,' appearing afterward as Appius Claudius when another man played Virgilius after John had passed away."

Tells of Edwin Forrest.

"The seance then proceeded, letters being answered for a score or more of persons, Mr. Wiggins being blindfolded all the while, as from the first, with a black silk handkerchief. When I heard him remark that the seance would soon close, I said: 'John, may I ask you a question?' He replying in the affirmative, I asked if he had met Edwin Forrest in the spirit world. The answer was, 'Often.' I then asked if Forrest was now happy. He replied that no man knew Forrest better than he did in earth life, and that he knew Forrest's surrounding conditions made him, while on the earth plane, unhappy, but that now he was with people who understood him and that he was contented."

Wiggin, or McCullough, as you will, concluded his conversation with Hubbell by remarking that there were but few

tragedians on the stage, owing to the strange ideas of the managers, who were wrong about it.

Dr. Funk begs not to be misunderstood. He does not claim that spiritualism has been scientifically demonstrated. "I say exactly the contrary, believing that we are many miles distant from such a demonstration. What I do say is that such a demonstration is to my mind, after nearly thirty years of investigation, far more likely than are the probabilities that spiritualism is not true; that the proofs in favor of its truth are much stronger than those against it; that today, as the proofs stand, a man is more logical, more sane, in accepting the spiritualistic belief of the communion of spirits through the physical sensories than he is in rejecting it."

DIFFERENCE BETWEEN THE DEVIL AND DEMONS.

Chapter XLIV.

In Luke 8:2 we find an account of a certain woman who had been healed of evil spirits and infirmities, one Mary Magdalene, "out of whom went seven devils." In the original Greek, the word is "demons," not "devils."

What is the difference between "demons" and "devils?"

There is but one devil and you cannot pluralize his name. In this woman were seven demons. We have seen people that had forty. We have seen people possessed of so many demons that they were deranged in mind. Insanity is caused by demons. There is only one devil at the head of the demons.

Satan was formerly an archangel who rebelled against GOD, and with him one-third of the angels of heaven, but as soon as they rebelled, they became evil spirits, opposed to GOD, and Satan, with them, was expelled from Heaven, and came to earth, filling the space around us. And so it is that people are subject to demons, and the demons around human beings are legion.

Mary Magdalene was oppressed by the devil. Indeed, she was possessed of seven demons, but in Luke 13:11, we read: "Behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when JESUS saw her, He called her to Him, and said unto her, 'Woman thou art loosed from thine infirmity.' And He laid His hands upon her, and immediately she was made straight, and glorified GOD."

If she had not obeyed Him, there would have been no possibility of her being delivered. People have to obey

CHRIST, and do just as He tells them. If people will comply with His directions and meet His conditions, they will be blessed, and will be delivered and healed. All depends upon your faith, backed by energy and determination.

You remember, perhaps, the Biblical story of the blind man who knew that JESUS was near, and cried out to Him, and continued to cry out until the people in the multitude told him to be silent. This was the only method he had of attracting CHRIST'S attention and he persisted, until the LORD saw him and healed him. Now, this woman who was bound by a spirit of infirmity did exactly as JESUS told her to do.

In the 14th verse of the 13th chapter of Luke we find: "And the ruler of the synagogue answered with indignation, because that JESUS had healed on the Sabbath Day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath Day. The LORD then answered him, and said: Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to the watering? And ought not this woman, being a **daughter of Abraham (a child of God), whom Satan hath bound, lo, these eighteen years,** be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

You see this woman was bound by an evil spirit. She came to Him when He called her, and He touched her, and said: "Woman, thou art loosed from thine infirmity."

In this day and age it is just as much a decree that His ministers shall do just as He did, as it was 1900 years ago.

And what did He do? We find in the 11th chapter of Mark and the 23rd verse: "For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

JESUS is just the same today as when He was here on earth. Only today He is represented by His ministers, and when He was here, He had only the twelve apostles, or others whom He sent forth in His name. Will not the same things occur today as occurred then? Most assuredly. Such things have been done, and are being done.

It is a reality that evil spirits come into people, deform them, and cause them to suffer and to **become sick** and to die. There are different species of spirits producing all that man is

subject to here on earth. Get rid of them according to the method prescribed in the Scriptures, and when a person who is afflicted by an evil spirit obeys the injunctions of the Holy Book, and has done for him what is commanded therein by one who does exactly as CHRIST did, that person is going to have results. Not the man, but the Spirit in a true minister of GOD may cast out demons.

If you have not that same Spirit in your body you are none of His. You had better get CHRIST in you just as soon as you can. You will have to have Him in you before you are completely saved. You may have a partial healing, but you will never have complete and perfect healing until you have it from Him.

THE DEADLY WORK OF SATAN EXPLAINED.

Chapter XLV.

The name devil is taken from the Greek word **Diabolis**, which means the deceiver, or traducer; the father, or author of all that is evil, mean and corrupt. He is also called Satan, which is from the Hebrew word *satān*, meaning the adversary, referring to the great enemy and destroyer of the human family; prince of darkness; chief of the fallen angels; the arch-fiend.

The name Satan is considered more polite in referring to the arch-fiend of hell than to say, devil.

Satan, the arch-fiend, the devil, was so termed, after his being changed on account of his rebellion against God in heaven. He was originally the greatest of the leading angels in heaven. He was called Lucifer because he was so beautiful. He was as "beautiful as the morning light," and hence his earthly designation was Lucifer, at first.

He was also called, on earth, Beelzebub, and as we believe, was so called because of his wonderful power to change himself quickly into any character or being, materially or physically, gigantic, elephantine, or infinitesimal. He has the power of appearing as an angel of light, or if he desires to frighten any person on earth, he can appear in his natural condition, the fiercest, the ugliest, the meanest, the most unclean, the most despicable of all characters or spirits. He has the power to go into any person on earth that will permit him to do so, or to send one of his fallen angels, called demons, into them, and change their whole character.

For instance, he sends one of his poison demons into the

material known as arsenic, so that when any human being or living thing takes it into their system, it means death, causing great suffering, and a peculiar burning thirst with vomituration, an extreme nausea characteristic of the demon he has put in it. The substance in which the evil spirit of the devil exists is no more than common chalk combined with clay and bismuth, but as soon as the oxygen in the air comes in contact with it, the evil spirit of the devil instantly comes into the substance and gives it that peculiar nature.

Strychnine is one of the demons or evil powers in a vegetable known as *nux vomica*, and that grows out of the ground, the same as cabbage or any eaten vegetable.

So it is, that tobacco, which is a weed growing out of the ground, and there is nothing in it but what is of the earth; but it is composed of those elements which come out of the earth, has in it an evil spirit of the devil called nicotine. It is a peculiar demon, which is released from the tobacco when it is burned or when it comes in contact with the saliva of a human being, and enters into the circulation of the person who smokes it, or chews it. It has the peculiar effect of exhilarating the nervous system and the mental powers of an individual under its influence; but that is not all. When a man using the accursed stuff is under its influence and begets a child, that child is marked in a peculiar manner, either mentally or physically, causing a dwarfed mind and nervous system, or deformity of the body by contracting the muscles.

So it is that Satan works himself, and through his demons.

Besides this, he sends his demons into people, causing torments, or deformity, such as cancers, tuberculosis, paralysis, asthma, bronchitis, stomachitis, rheumatism, neuralgia, appendicitis, overitis and every other sickness, suffering and torment to which flesh is heir.

We refer the reader to the following Scriptures as to how Satan and his hosts of demons came to earth. Hence our fleshly bodies made of the earth are subject to him and his demons as long as we permit him and his demons to afflict us. The Scripture is as follows:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our

God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

The Deadly Work of Satan Explained. The Danger of Children Being in the Company with Demonized People.

The following letter from Leavenworth, Kansas, is self-explanatory: "I have just one little boy, about nine years old. Last winter a man came through here by the name of Printiss, and he had an unclean spirit. I did not know it at the time, and he made out that he thought so much of my little boy. One night he laid hands on him, and the spirit that was in the man went into the boy, and now we cannot do anything with him. He runs off from home all the time, and last week he set the mission on fire. If we leave him home, and leave his dinner, he will take it when he comes from school and give it to some one else and almost starves himself to death, and he will take money from home and just throw it away.

"We had to have him locked up in jail to keep him from freezing to death; for he will hide himself away, and when we are in bed he will creep in and sleep with the dog in a large old barrel. He never did this before that terrible man laid his hands on him.

"I know through faith that you have in the LORD that you can help us. I am going to look for an answer from the skies and I am going to pray with you that my baby may be delivered from this dreadful spirit."—(Signed) Mary Mahon.

Another Case of a Child Under Demon Possession.

A Sister Robinson of Michigan wrote, asking us to pray for her little girl about eleven or twelve years old. She laughs incessantly. It is a laughing demon that has possession of that child. Sister Robinson says: "Sometimes my darling is right enough as ever. Then she starts to laugh. She is very stubborn." This child not only has a laughing demon; but also a stubborn demon, and a third, an unclean demon. There is no doubt about that.

Another Case Showing the Necessity of God's Children Being Careful What Company They Keep.

January 8th. We have just been called to visit Sister Curtis, after receiving an urgent call to go and minister to her. Yesterday she had a visitor whom she had not seen for a long time. She told Sister Curtiss that she was subject to heart

disease and had to take strychnine tablets every day to keep from dying.

The evil spirit causing the heart disease in the woman went into Sister Curtiss and caused her great trouble in her heart and prostration of body. We found her in that condition; but praise GOD, as soon as we prayed and cast out the demon she was delivered and healed.

Satan Puts Fear on People and Makes Them Insane.

The following letter received from Mrs. Wm. E. Sherwood, New York, will be read with interest:

"I heard of you some weeks ago through a Mrs. Avery. If I could have known of you before, I might have been saved the terrible torture of insanity, of which I was a mere toy for the devil for nearly two years.

"I had been what I called then, a Christian, for sixteen years, being converted at fourteen years of age and I did truly try so hard to live so as to please my Savior. I was married at eighteen years of age and I did as well as I knew how to help my husband and four dear little children to live a true godly life.

"But as years passed on, cares and worries so overcame me that they formed a fear, though of what I could not tell. I only knew I had a fear or dread of something and as I had been living for fourteen years as good and pure a life as I could, and been asking Jesus to guide me in everything, I could not account for it. I took the Bible for my constant guide and for months prayed most of the time. Often taking my little children, I would kneel with them and earnestly pray to God for help to be saved from the insane asylum and also to be able to care for my dear husband and children, as I knew was my duty as well as my privilege to do.

"But the devil must have seen that he had me tight for a while at least, so he did his best to destroy me. I could not eat, sleep or do anything, only feel that I was lost forever. I had no strength for anything. I felt that I was tied to my chair or bed. I could not do as much as to wash my face or hands unless driven to it; could not love my husband or children or friends or church, which had all been so dear to me.

"In January of last year I was taken by my husband to Utica State Hospital for the insane. Then I grew worse than ever and did not want to see anyone at all. I did not want to pray, only at times. My husband was faithful to me and came at first twice a week; but after a time once a week. Our home is in Syracuse. I had such a desire to go home, and so would plead and beg with my husband and friends to take me home.

"One day in June my husband and the oldest girls (aged fourteen and twelve) and other friends came and I pleaded so

nard that they take me home. Oh, how thankful I was to be free to the air once more and not be locked up every minute.

"The insane asylum is the very worst place to put a soul with that affliction, for when taken there you lose all hope. You never hear of Jesus and no one prays for you, or if they do, you don't know it. But I continued to grow worse and I had been reduced in weight from 188 pounds to 106 pounds, and I think was near death's door.

"Through a sister-in-law who had been helped at a Home near New York, I was brought here on the 30th of July. Well, people and nurses were different here. It seemed good to be treated at least as though I was human and sick, if not told of Jesus. Though I had no hope of being restored to my right mind, I began to have a desire to pray for the saving of my soul, at least, not wishing to lose my heavenly home that I worked and hoped to gain for so many years.

"So I prayed and read continually, caring only for Christian reading, until one day, the 25th day of October, when reading in the beautiful book, Canada's Conversion, Jesus came to me in an instant and took away all of my old fears and tortures of mind and gave me such love and peace and opened my understanding to His laws and statutes, that I cannot express to you how very happy I am in Him and I have faith that nothing is impossible to those that truly love and make Him first in their lives.

"Do you know that my right mind came so suddenly that my dearest friends feared that I had too strong faith in God for my state of weakness of body. But I knew how I was healed and by Whom, so I just pitied and loved them for it.

"My body is still very weak; but I feel sure that as Jesus healed me in heart and mind He is also able to heal me in body and give me strength. So I ask you to kindly pray for my complete healing. Never a day passes but that I pray earnestly morning and night that you may have grand success in the good work you are doing for others through Jesus Christ, our Saviour."

CHRIST DESTROYS THE WORKS OF THE DEVIL.

Chapter XLVI.

Jesus Christ, the Son of God, was manifested to destroy the works of the devil, and the way He destroyed the works of the devil was to cast out demons, heal the sick, restore the blind to sight, cleanse lepers.

At Houston, Texas, April 1st, the devil got badly fooled; not because it was All Fools' day, but because he tried to disturb the meeting and was cast out. Satan is always ready to take advantage of weak or debilitated people and use them, and there are many honest, sincere people who are deceived by him; but common sense will show any person who will think and consider such manifestations, whether they are of Satan or of the Holy Spirit.

Satan has all kinds of demons. He, with all of his hosts of fallen angels or demons, which his angels became when they united themselves with Satan, when Satan, as the most powerful angel in Heaven, rebelled against God, following which, there was war in Heaven, and he and his fallen angels, called demons, were expelled into space and they took possession of the earth and its atmosphere to dwell in. So it is, that the earth-atmosphere was filled with all conceivable forms and characters of evil spirits.

When the earth was inhabited by human beings, they took possession where the human being would permit them, and this has continued up to the present time.

Adam and Eve were the first to attack.

Satan always deceives people before he can enter in and control them and so he had to deceive Eve and take advantage of her womanly characteristics to admire the beautiful.

God had commanded Adam and Eve that they should not partake of a certain fruit in the garden, telling them that the day in which they did such a thing, they would be separated from Him. Eve saw Satan eating of that fruit. He appeared before her as a beautiful, bright shining being and seeing him eat the fruit which appeared so luscious, she looked longingly at him eating and he, seeing that there was a desire in her mind to do so, offered it to her; but she said no, God had forbid, and repeated the warning that God gave her. Satan then deceived her by saying that God did not mean what He said and influenced her because she coveted that fruit, to partake of it.

Satan not only comes in that way to cause a person to violate God's commands and provisions, which, always followed, will bring peace, happiness and blessings needed. Not only that, but he, having possession of all that is of the earth earthy, has access to and dominion over all flesh; because all flesh is made of the earth and unto the earth it will return.

The brain of man in which is his thoughts, intellect or soul being of the flesh and subject to Satan, he, when allowed by the individual, will put his thoughts in the brain and those thoughts are always injurious, and will result, if entertained, in injury and suffering to the individual.

Satan not only sends one or more of his demons into each human being who has not the Spirit of Christ in them, and that individual will be used of Satan to do the most ridiculous and unnatural things.

Whenever we see anything in the conduct of any individual that is unnatural, we know that it is of the devil. The incident referred to here is that of a Sister who had taken great interest in a blind woman, who was possessed of a number of demons and brought her to the meetings for the purpose of having us as the minister of Christ, to do something for her.

As soon as we entered the meeting, and after kneeling in prayer, we took our seat and the first thing attracting our attention was those two women. The blind woman had her hands up in front of her, palm to palm, fingers upturned, which she was oscillating in front of her, and her lips were moving and constantly repeating, as it appeared, "Mary, Virgin, have mercy on me." We then discerned that one of the evil spirits in possession of the blind woman was affecting the Sister who sat by her side. We watched her very closely and saw that that evil spirit was like a serpent which we saw charming a bird which sat on some rose-bushes in our yard at Lake Kerr, Florida, a few years since. We noticed the bird with its wing stretched, oscillating up and down very rapidly, with its mouth opened and the feathers upon its neck extended. We did not understand what was the trouble with the bird, but looking down, about three feet from the bird we noticed a large serpent with its head raised from the ground, looking with bulging eyes, and its mouth open. We discerned at once that it was hypnotizing the bird, for the purpose of drawing it into its mouth for its breakfast, and we had to go to the door and make a motion as to strike the serpent before it ceased its operations and crawled away.

That spirit of hypnotism in the snake is very often found in human beings, who are used of Satan to hypnotize and overcome some innocent person.

When we discerned that evil spirit like a serpent, taking

possession more and more of the Sister whose sympathies had caused her to befriend and help the poor unfortunate blind woman filled with demons, we knew what was coming; but how to act, so as not to subject the audience to a snare of the devil we did not know; therefore, we had to use great discretion and depend entirely upon God to direct our actions.

We permitted Satan to go on and the result was that in a few minutes the Sister's arms were extended, her eyes glaring wide, her mouth open, followed soon by her rising up and commencing to gesticulate, attracting the attention of the audience. We knew that if we had then, with any abruptness, denounced that action of the devil, and made any demonstration, that there were many in the audience whom Satan would influence to believe that it was the Holy Spirit causing the Sister to act that way, and that many honest and true people in the audience would have been deceived.

Therefore, we called Brother Morwood, who is pastor of the congregation, to us. We asked him if he knew the cause of the Sister's action and he said "Yes, I know, and I believe that you do, and was waiting for you to put a stop to it. I have known that Sister for a long time and never heard of her being in such a condition as this before." We told him that the devil had hypnotized her just like a serpent would a bird and that she was under the control of a demon. We then asked him to cut short the singing and offer prayer, after which we would bring out the facts in the case to the audience, believing that every person would receive instruction and be benefited.

This was done and we showed the people by reference to the Scriptures, the power of Satan over human beings to hypnotize them and then told them what we had discerned by the Spirit in that case. The Sister acknowledged it and rose up to tell how it was done; but we stopped her and having gotten rid of Satan in her, we then showed how Satan acted in other ways.

God in the beginning of the world, when people were ignorant and inexperienced, provided and gave instruction on what animals were fit for food for human beings and what were not, and showed that those that are not fit for food for human beings are beasts of Satan. We showed that the hog and every living thing that is unclean and loved to drink swill and eat diseased and filthy matter, is of Satan, and identified the hog as one of the beasts of the devil. We showed that in the hog, was meat grown from corruption and diseased matter, and that whoever ate the flesh of the hog took into the body the genus of such diseases as scrofula, consumption, cancer, tumors, carbuncles and boils.

There was a young man in the audience who had one of his arms bound up, who had come there suffering very greatly

from nervous trouble, affecting every nerve-center in his body and his brain. There was a great tumor like a gigantic boil on his arm, causing him very great distress. He had recently had one on the other arm and he was in a pitiful condition. He had been a sinner and acknowledged it before the people, and there gave up his sins and accepted Christ as his Savior, Sovereign and King, and also as His Healer. He confessed Christ before the people and knelt down and thanked God for saving his soul right there in the presence of the audience.

This young brother after our ministry to him had returned to his seat, when Satan tried to kill him by putting a trembling demon upon him, as soon as he sat down by his sister on one side and on the other side by friends in the audience, causing a great commotion which resulted in threatened heart failure and loss of power to breathe. It was dreadful to see his agony. We had to suspend our description of the way that the little boy in the case following, was afflicted and go to the young man in the audience and rebuke and cast out the evil spirits which had accumulated around him and in him, like a swarm of bees around a hive. It was awful to behold his agony. The whole congregation was affected by it, but praise God! we soon got the victory. The demons had departed and quiet restored and there was no further trouble.

After this, there was presented to us a little boy about six years old, who, his mother said, loved alcoholic liquors so well that he would search for such things in the house and sneak into places where he could smell it, such as saloons and would drink beer and anything that had alcohol in it which he could get hold of. She asked us to minister to him.

We inquired about the boy's father, and she told us that her husband was under the influence of liquor when she conceived before the birth of her child. It was evident, therefore, that the alcoholic spirit of Satan in her husband, impregnated the unborn child from the time it was begotten, and showed the people that God being the Supreme Spirit, far above all Spirits, was the only power that could drive out from her child those evil spirits of the devil, of alcohol and nicotine. We then ministered to the child and cast the demons out.

This is an example of the true work of God which His ministers should do. The same work that Jesus Christ the Son of God did when He was here on earth.

ANOTHER EXAMPLE OF CASTING OUT OF SPIRITS.

It is a fearful as well as a wonderful experience to have the Holy Spirit in us discern and actually see by the sixth or spiritual sense, the Spirits which are in, upon or around people we meet. Angels and evil spirits are just as real and exist just as much as human beings. Not only this, but they can

and do materialize and speak to people. We have evidence of that in the case of Zacharia recorded in the First Chapter of Luke, where the Angel Gabriel appeared to him in a material body and spoke to him and gave him a message from God about the birth of John. Again we find a very sensational description of the materialization of an Angel who appeared to the Apostle Peter as recorded in Acts 12:6-10.

"The same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison.

"And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.

"And the angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he sayeth unto him: Cast thy garment about thee, and follow me.

"And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

"When they were past the first and second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord; and they went out, and passed on through one street; and forthwith the angel departed from him."

While speaking to the audience in Full Gospel Mission in Houston, Texas, April 2nd, in the afternoon meeting, we discerned a number of demons or evil spirits on and around different people in the audience while we were speaking of such things. There was a spirit of a red fox variety, looking at us in an attitude of defiance, which we spoke of to the audience without looking at the individual which was attacked. After the meeting the lady who happened to be a Sister in Christ came to us and told us that she must have been the one referred to by us in the discourse, saying that there was something like that the matter with her, but she could not bear the idea of thinking that a demon was in her; yet, after attending a meeting the previous week one afternoon and hearing us speak of the Spirit of Caffein in coffee, she, in spite of what we said had gone to a restaurant for her supper, intending to attend the meeting in the evening. There she drank a cup of coffee but just as soon as she did there seemed to be a terrible spirit take possession of her stomach and made her very sick with contracting, burning pains which then for four days had caused her to suffer greatly and she then requested us to minister to her. We then told her she was the one we referred to when we glanced over on the left side of her head looking at us as it did. We then prayed and in the name of Jesus Christ

commanded the evil spirit to depart from her and that the stomach should be restored to its natural condition commanding the pain and torments to depart. Instantly she was delivered and rejoiced greatly to know the truth which she could never have believed unless she had actual experience.

The next case we were called to was a woman who for twelve years had been bound by Satan, head to foot. Every joint in her body was ankylosed. She could not move even a finger or toe. She had to be in bed and could not keep the flies off. We went to see her and preached there Sunday and Monday. Sunday afternoon we preached to the people who were gathered there in that home, and at night to congregation filling the Baptist church. We preached again Monday afternoon, but she was suffering torments. She did not have the faith on Sunday, nor on Monday morning, but on Monday afternoon, while the people were gathered filling two rooms in her home, there was one woman who was brought in about an hour previous, having heard that God's minister was in that vicinity and would be holding meetings there. She was brought up and seated in front of the congregation. There they were fanning her, one on one side and one on the other. She could not get her breath and had been in this condition for many years. She was stricken with failure of the heart, so that they had to hold and support her and fan her very rapidly. Seeing that the woman had faith to be healed, exactly as Paul saw that man had faith as recorded in Acts 14:-10, viz.: "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked."

We, too, said, as CHRIST would have said: "Woman, you are delivered of your infirmity, breathe freely now, in the name of Jesus Christ, the Son of God." She did breathe freely, to the astonishment of all who were present.

God brought this about to show the woman, lying there on the bed, what He could do.

It was wonderful to see such faith manifested there that afternoon, and then the woman who was bound said she had seen what she had never expected to see, and that now she had faith to believe that God would heal her.

A WARNING.

In Acts 19 we find this narrative:

"Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

"And there were seven sons of one Sceva a Jew, and chief of the priests, which did so.

"And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

"And the man in whom the evil spirit was, leaped upon them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

"And this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

"And many that believed came, and confessed, and shewed their deeds.

"Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed."

The same cause produces the same effects in every age of the world. God's truth is just the same in this century as in the first. We have known many similar cases during our ministry and now we sound this note of warning to all: Unless you can discern or see by your sixth sense—the eye of faith—the presence of a demon, and know in your heart you are not imitating some minister to whom God has really given the gift of "discernment of spirits," and the **Power of the Holy Ghost** to cast out demons, do not act like a parrot and attempt to cast out demons.

In order to be safe in a yard where there are a number of mules, you must see and watch the mules so as not to get in the way of their heels. If you don't see them they will kick you if you try to fight, supposing only the mules are in the yard. So it is with demons or evil spirits. People must see them and know just how to keep out of their way or they will "turn and rend."

A most notable case, similar to the case given in the Scripture, has recently been experienced in Chicago; yes, and another in England, of which we will now give a brief outline.

A well known and popular minister, the pastor of a church here in Chicago, recently lost his life, dying a horrible death, because he was trying to do that to which he was never called. He was a very fine, able and eloquent preacher, respected and loved by all who knew him, but ambitious to do all that any person else was doing, because he wanted to be independent of every other minister and that his work should be greater than any other work. Indeed, he had worked up quite a large congregation and was prospering. He therefore assumed to "cast out demons." The devil took advantage of the dear brother because he was blind and could not "discern spirits."

One Wednesday afternoon at a "healing meeting" which

he was holding, a little girl under control of the devil came into the meeting and ran forward to the minister and jumped upon his lap, saying as he pointed the little girl's finger at him:

"I'll get you soon. I give you warning. I'll get you. I will destroy you." It was the devil using the lips and finger of the little girl.

It was very strange language for a little girl to use and the brother was astonished. Indeed, he was troubled. He did not realize, however, that it was Satan himself which made the threat until after the second visitation, when he received the sting and venom producing death.

The next Sunday evening there appeared a man with a little boy at the church just before the services commenced. In a very abrupt manner the boy was seized by the devil and made to run to the minister and jump on his lap and throw his arms around the minister's neck and using the tongue and lips of the boy, said:

"Now I've got ye; now I've got ye," and kissed him on the upper lip.

The next morning the upper lip was swollen and red with inflammation. The sting of Satan was erysipelas or so called "St. Anthony's fire." The "fire" of the devil spread all over the minister's face, nose, forehead, and in three days entered the ears and reached the brain. He became delirious and the suffering was great. On the next Friday he died.

Another case reported from England is as follows:

Referring to the case of the brother as given above, a brother writes:

"We had an event like that in London. There was a Mr. Cantell there. He had been a member of Dr. Dowie's Zion, and after Dowie's death baptized in tongues and had a very nice Assembly in London. He also taught Divine Healing and was very much used. I knew him well, a strong, healthy man of forty-four. He was suddenly seized with appendicitis and died within a week. It was a great blow to us all. Every paper in the country had an article on the sudden death of a faith-healer. It was all darkness to me for a time, but subsequently I saw that though he had people around him who believed in healing, yet there was no one there with a clear, strong faith.

"In talking to a great many believers in Healing on the subject, I was shocked to see how indistinct their faith was. Some added, 'If it were GOD'S will'; others waited for impressions and they got the impression that it was GOD'S will to take him home. There was no one with faith to command the DEMON to depart."

The Spirit of Long Suffering.

"Love suffereth long, and is kind, * * * beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. 13:4, 7.

Will you all suffer some words of admonition which are of real importance to your own souls and for GOD to be glorified in your little Pentecostal Assemblies?

Recently as we were going from city to city and in Pentecostal meetings, coming in contact with diverse spirits of divers temperaments and castes and depths, with their lingerings on of the flesh and exertions and yieldings therein, our own spirit was being affected almost to the point of opposition at one time when we were on our knees. But down in our spirit it was said by a sweet voice, "The LORD suffers these things all the time; can you not suffer a little while and be still?" We are glad we heard this, and by His grace yielded.

In the most of assemblies things will arise and spirits enter of a contrary sort. Questions and manifestations will appear calculated to stumble some and to grate on other souls; and without the spirit of longsuffering, disorder and confusion and schism and death is the outcome.

Without the spirit of longsuffering we become anxious and hasty and resentful. We need not expect ever to enter a realm of life where we shall not be crossed, where everything goes at all times as we wish. The air is full of contrary spirits, and especially do we meet them when we receive the HOLY SPIRIT and take our place with JESUS in the ascended life, in the overcoming life. And when these diabolical spirits of the principalities and powers of the air under different designs and colors make attacks on human spirits of different temperaments and grades of experience, what more can be expected than some show of arms, some noise of battle, some feeling of darkness, some scent of brimstone? All that is needed in such cases and on such occasions is true longsuffering. Without it, you lose your peace of heart and chafe, and in confusion get into conflict with and stab a redeemed human spirit instead of a demon; your wrestling will be with flesh and blood and human souls instead of the principalities and powers of the air.

Without the spirit of longsuffering, we will be apt to quickly interfere and speak out in meetings and to almost any one, our feelings and thoughts, and say GOD told us to do it when He didn't do any such thing. Our wrestling goes into human words and feelings and the weapons of our warfare fail to be mighty through GOD to the pulling down of strongholds.

Without the spirit of longsuffering you may drift into

the unwholesomeness of rebuking in tongues. This is an unsafe thing, and we feel clear in saying that almost without exception it is not of GOD when done in public and promiscuously. At the camp last summer some children of GOD began to give way to their feelings and in prayer rebuke in tongues something or some one in the meeting that they did not agree with. Immediately we discerned that it was not of GOD, that they had not a longsuffering spirit and that it worked coldness and distraction and no good and we asked that there be no more of it. A sister recently told us that she heard one in tongues rebuke another and in the SPIRIT she saw the rebuke fall back on the one who did it because the one she rebuked was meeker than herself. And the LORD showed the sister who told us that rebuking in tongues was not of Him. We have no credence for rebuking in tongues in the Scriptures. She told us she could verily feel and hear the groanings and weepings of the HOLY SPIRIT at these discords.

Without the spirit of longsuffering, we will doubt, and lose sight of GOD, take things in our own hands, and miss His voice and the truth and blessing we would get in taking things of contrary nature to Him alone in prayer. We will lead off souls and start other meetings and missions and finally find ourselves in the same conflicts in the meetings of our own creation. Beware! Beware!

The spirit of longsuffering of course will suffer a long time and endure all things for the glory of GOD in CHRIST JESUS and for the unity of the SPIRIT.

The spirit of longsuffering will be kind to all, friends and foes, and will make you see and feel that it is prompted alone from love of the truth.

The spirit of longsuffering will be wise and humble. It will not pray out in public for people to hear and to teach and set people straight. Such praying is unto man in the flesh and not unto GOD. It will know how to pray to GOD in public, and about man and contrary things in private. Do beware of personalities and insinuations in prayer. The soul that you are praying at can tell you. It does that one no good. Reserve your complaints for private praying to GOD.

The spirit of longsuffering will believe GOD and thus please and honor Him. In times of storm it will be calm and still and know that He is at the helm. It will rise in restful faith and good courage and see light in darkness, victory in defeat, and beauty out of ashes and the oil of joy for mourning. It knows the battle is the LORD'S and that we need not fight at all, but believe and praise and obey and follow Him to certain glory.

THE ORIGIN OF MEDICINE OR POISON IS OF SATAN.

Chapter XLVII.

The people of the world should know that all medicines are poisons. No material whatever can be a medicine unless it is a poison.

We have been requested to state if God did not make all the poisons that the people might have medicines? We answer most emphatically: NO!

We cannot believe that God ever caused a poison to be formed.

The blessed Book of God: the Bible, declares in Revelation 12:7-12:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels—and prevailed not; neither was their place any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.

"And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

"Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Satan with his fallen angels or demons was cast out of heaven and took possession of the earth before God formed man out of the dust of the earth, and long before there was a human being on the earth Satan caused poisonous weeds, herbs and everything else in which there is no life to grow spontaneously and without any cultivation. People do not have to plant weeds and poisonous herbs and vines. They grow indigenously and do not have to be cultivated. Such is the work of Satan.

Before God formed man and breathed into his nostrils

the spirit of life He selected a beautiful portion of the earth where satan had not planted or caused to grow any of his poisonous weeds, herbs and vines. There he produced healthful food for the man and woman He had formed and their progeny in the shape of life-giving fruit of every variety, and nuts, grain and all kinds of vegetables.

That was the Garden of Eden, in which He placed the man and woman whom He had formed.

There were no poisons or poisonous weeds, plants or vines in that garden.

God never intended that man should eat, drink or use poisons. What God intended for man to eat, drink and use is that in which He has placed Life, and not death or that which causes sickness, suffering, decay and death.

It is true God formed man out of the dust of the earth and provided that the material substances to replenish the body of man should grow out of the earth, but He furnished the seed to produce the vegetables, grain, nuts and fruit for man to eat which give life, health and strength to man.

GOD placed man and woman in the garden which He had prepared eastward in Eden, specially for them, where they could live forever, and there "out of the ground made the LORD GOD to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil," "And the LORD GOD took the man and put him into the garden of Eden to dress it and to keep it."

But alas, Man yielded to Satan, the old serpent, and committed sin, and just as GOD told him would be the case if he did that which God forbade him to do, the man Adam with his wife was driven out of the garden into the wilderness of sin, sickness and death. Separated from GOD. Because of man's sin in submitting to the old serpent his life was after that limited on earth and GOD said unto the woman: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam, the man, GOD said:

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns, also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shall thou return."

"Man in darkness and in chains! How mournful and skeptical!" Driven into the wilderness, where there were no

roads; only the by paths, thru and under the brush, tangled vines and over stone, rough places and obstructions; not knowing east from west, or north from south; having no definite object in life. Subject only to Satan and his whims; subject to sorrow, worry, anxiety, unhappiness, disease, sickness, torments of Satan and death.

So it has been with the natural man ever since. His spirit separated from GOD'S SPIRIT, and so will it ever be with that man, woman or child who does not cut off from Satan and his demons and be reunited with GOD THROUGH JESUS CHRIST.

Transmitted from generation to generation to our great-grand parents and from them to us by our father and mother, so we transmit it to the present and future generations, the tradition that after Adam and Eve were expelled from the Garden of Eden they wandered "hither and thither" thru and under brush, thorns, thistles, briars and over stong ground until foot-sore and bruised, their feet and limbs scratched, festered, sore and bleeding, hunting water and food, they finally came to a small river where they quenched their thirst, and noticing the absence of thorns and briars along the edge of the water, they traveled along the stream in the mud. They soon discovered that the mud covered their sore limbs and preventing the oxygen in the air from acting upon the carbon in the raw sores, (which we know to be the case, where mud is applied to wounds) the sores were healed. Hence it was MUD WAS THE FIRST REMEDY KNOWN TO MAN.

Those who accept CHRIST and keep united with GOD through Him, have no use for any remedy, application or device discovered or originated by man or the devil. This truth has to be learned, accepted and appropriated before it is real.

All poisons and poisonous herbs, roots, weeds, vines, minerals, ferments and fluids are NOT OF GOD, but of the devil, and were never intended for GOD'S true children to use, because He has provided Life, healing and health for them and the CHRIST SPIRIT is the remedy and has the POWER to heal and keep healed all who go to God by Him.

It was observed or discovered by thinking men that by giving poisons to human beings they would, by setting up another and opposite action or so-called drug-disease counteract the symptoms produced by the disease, and thus obviate or control the disease so that nature will heal in that way and manner. That is the position assumed by honest, good and true men who are doctors of medicine, that by setting up another disease by drug action they can heal the original. But they are simply mistaken and in place of helping their patient, it is often the case that there is a race between the disease and

the drug remedy or treatment as to which first takes the life of the patient.

Another party of doctors take the position that "Like cures like," according to their Latin phrase: *Similia, Similibus Curantur*. That is: a drug or poison given in massive doses causing certain peculiar symptoms, will, if given in attenuated doses, heal or cure the disease producing similar symptoms.

Of course there is more sense and reason in the latter than in the former; but why give any medicine or make any application, or use any device of man, when all sickness is caused by disease and disease being ethereal, or spiritual and invisible to the natural eye, may not be gotten rid of by the use of any material, but may be gotten rid of by the use of the Supreme Spirit, which is God and Christ.

The real POWER to heal disease and drive away symptoms is in the NAME OF JESUS CHRIST THE SON OF GOD, and when that name is used according to the scriptures and every condition met, disease and torment commence to depart and soon the individual is healed.

Satan, the devil, is the same old serpent which was expelled from heaven with his fallen angels and came to and took possession of the earth and he it is who is the originator and producer of all poisons. That is: he could not produce any weeds, roots, shrubs, vines or other material substances which had Life in them, but he could and did produce such things for some one or more of his demons or evil spirits to inhabit and give its character to, so that each shrub, weed, vine or poisonous substance has its peculiar death-dealing or corrupt effects such as alcohol, coffee, tea, brandy, whisky, beer, tobacco, opium, morphine, mercury, arsenic, calomel, cocaine, strychnine and all similar productions which are from Satan.

To those addicted to the use of tobacco, we ask this question: Do you want to get rid of the bondage of Satan you are under that you may be free and able to quit the use of tobacco? It is an evil spirit known as nicotine in the tobacco which bound you when you commenced to use it. It has made you a slave to tobacco ever since. Don't you want to give it up and become clean inside and out? Why longer be a slave? We offer you freedom through JESUS CHRIST THE SON OF GOD. He says in the Bible: "These signs shall follow them that believe (unto obedience): In my name they shall cast out demons or evil spirits." Do not delay but get rid of the evil spirit of nicotine, which is binding and enslaving you. "Wherefore do you spend money for that which is not bread? and your labor for that which satisfieth not? Ho! everyone that thirsteth, come you to the waters, and he that hath no money; come you, buy, and eat; yea, come, buy wine and milk without money and without price." That is what GOD says; that is

what we say as His ambassador. He is the Superior Spirit, and Satan and his evil spirits are inferior and subject unto GOD, CHRIST and His ministers.

DEADLY WORK OF SATAN EXPLAINED.

Chapter XLVIII.

In the previous chapter we made the definite declaration, most emphatically, that Satan is the originator of all poisons, poisonous herbs, roots, weeds, vines, minerals, ferments, serpents, scorpions, mosquitoes and annoyances, which are evil and harmful. GOD did not make poisons that people might have medicines, or use them for their hurt. God does not want His people to make an idol out of any of Satan's productions or anything else.

GOD made this earth. About the time that this earth was made the angel, Lucifer Beelzebub, one of the three great archangels in heaven, rebelled against God. He had charge of one-third of the angels in heaven, which, under his control, rebelled against GOD. The result was that he and his angels, when they rebelled, became demons.

As recorded in the last chapter, Satan and his demons were expelled from heaven and came to this earth.

On their advent to this earth, not finding things here as in heaven, and there being no other beings upon the earth in which they could find a lodgment, each one of them took up his abode in the different shrubs, weeds, vines, minerals, and other vegetable growths, and in fermented substances, fleas, mosquitoes, flies and other insects and other materials, which had sprung up upon the earth in a wild state.

There is as much difference in the character, taste and desires of demons as there are varieties of different vegetable growths upon the earth. So it was left for each demon, or class of demons, to locate in the different plants, weeds, shrubs, vines, minerals, flies, bugs, and other insects, as best suited their tastes.

On taking possession of the plants, each family of plants having attracted the peculiar class of demons which had a natural proclivity and taste for such plants, gave to those plants their peculiar characteristic odor, and quality and power. Being evil, every one of the demons conveyed or communicated to the plant or substance, in which each of them entered, their characteristic unhealthy, unclean, filthy, poisonous nature. The nature of the demon was necessarily produced in the plant, producing the peculiar, offensive odor, and gave to

the substance of the plant the peculiar poisonous nature and power which we find today in the different weeds, herbs, vines, and other growths and products of the earth and air.

It is a singular fact that every thing that grows upon the earth which is evil or has evil in it, is indigenous. That is; it grows spontaneously without any seeds having to be sown or planted by man. Such do not have to be cultivated, even. The truth being, the more they are let alone, the more rank and poisonous they become.

It is also an interesting fact that everything that has life, health or pleasure, giving satisfaction to men, has to be produced by first sowing or planting, in suitable, carefully prepared ground, and then followed by careful attention, cultivation and dressing.

There is an exception to this, however, in those things for which human beings cultivate a taste such, for instance as coffee, tea, tobacco, opium, hashish, cocaine, and other poisonous substances, which only stimulate the human being who takes them. They become valuable in a monetary sense as there is a demand for them, and the more demand created, the more valuable as money makers they become. Hence it is such of Satan's products as tobacco, opium, coffee and tea are cultivated.

At first the taste and effect of these things is obnoxious, bitter, and otherwise unpleasant; but in a few days, by taking them repeatedly, the evil spirit in them lays hold upon, and enslaves the brain and nervous system as well as the internal parts of the individual who uses them, and he or she is bound so that they cannot break loose and abstain from their use. The demon or evil spirit in the tobacco, opium, alcohol, or other products of Satan, attaches itself to the brain and nervous system of the individual, and makes him a willing slave and bemuddles his mind so that he does not see or understand that every time he uses the accursed thing he is feeding the devil.

When a human being is bound, or enslaved by the demons in alcohol, tobacco, coffee, tea, opium, or any of the devil's productions, he or she is no longer free to break loose from and cease to use the accursed thing. Only GOD, the SUPREME SPIRIT, through JESUS CHRIST HIS SON, can deliver. And GOD, through CHRIST, has called ministers to instruct and do for those who are enslaved and made fiends of, by the devil, the things necessary for their deliverance.

Each one of the evil spirits in drugs, medicines, and other products of Satan, and all poisonous substances, have a peculiar affinity for, and the power to control different human beings, producing upon such persons, queer and unreasonable ideas, opinions and purposes, giving delusions, hallucinations and

frequently making the person misrepresent, prevaricate, lie, say and do things which are evil.

THE SUBTLETY AND GUILF OF SATAN.

In Second Corinthians, 2d Chapter, verses 10, 11, we find these words: "To whom ye forgive anything, I forgive also; for if I forgave anything, to whom I forgive it, for your sakes forgive I it in the person of Christ, lest **Satan** should get an advantage of us; for we are not ignorant of his devices."

Again, we find in the 11th chapter of Second Corinthians, third verse, these words: "But I fear lest by any means as the serpent (satan the devil) beguile thee thru his subtlety, so your mind should be corrupted from the simplicity that is in **CHRIST**."

And again, in Genesis 3:1: "Now the Serpent was more subtle than any beast of the field which the **LORD GOD** had made. And he said unto the woman (in the Garden of Eden): 'Yea, hath **GOD** said, Ye shall not eat of every tree of the garden?'"

The Serpent as here referred to in his Edenic form is not to be thought of as a writhing reptile. The creature which lent itself to Satan was the most beautiful as well as the most subtle of the creatures created less than man. Traces of that beauty remain in spite of the curse. Every movement of the serpent is graceful, and many species of the serpent are beautifully colored. In the Garden of Eden, Satan first appeared as an angel of light.

Again, in Revelation 20:10, we find the prophecy of what is to become of Satan: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever."

In the second verse of this same chapter, we find: "An angel came down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil and Satan, and bound him a thousand years." This prophecy is yet to be fulfilled, but the thousand years referred to is soon to commence.

Then, from this it will be found that there is really a devil. O, that people would realize this, and know his devices and wiles, and just how to avoid or get rid of him, if unfortunate enough to have had an attack from him, or a seizure into bondage by him.

As a general thing, the people of the world have been educated and led into the belief that it is uncivil, and not according to etiquette to speak of "his satanic majesty, the devil." Every one objects to it. When we speak of him, even in the way of giving instruction, people tell us that we are

using profane words. When we first commenced this ministry of the LORD JESUS CHRIST, to speak and do as He did, as His representative to "destroy the works of the devil" and to heal all who are oppressed by the devil, and had occasion to refer to him by name, because he is the author of all evil, nearly every one in the audience would be horrified. We could see a look of disgust, and many of GOD'S true children, when we have seen that they were oppressed of the devil, and it was necessary to make them acquainted with some of his devices and show them because they are in the flesh, and of the flesh, they are subject to Satan, would say: "Let us not talk about the devil. Let us talk about something better."

The truth of the matter is Satan always wants to keep in the background. He does not want to be mentioned or talked about, and whenever a human being is under his power and control that individual will shirk, twist and turn when an effort is made to show them that a demon is in possession of some part of the body and they must resist the devil and give no place to him. They speak and act as if insulted.

We knew they were suffering in mind and body because of Satan's oppression from himself or some of his demons, and in order for them to be delivered and made well and happy the devil and his demons must be acknowledged, given up and cast out.

We have heretofore, in these chapters, given his origin, and how he fell from his high estate as an angel of God, having command of one-third of all the angelic inhabitants of Heaven, and came to this earth and took possession of it. The truth is he or one or more of his demons are in every person who is not filled with the Holy Spirit and the CHRIST SPIRIT.

It would be well for every person to keep in mind this truth, that everything good comes from GOD, and everything evil comes from satan. Everything evil which causes people to be diseased, sick or tormented, deformed, afflicted, or made to suffer in any way, is evil, and must come from Satan.

We find that JESUS CHRIST, the Son of God, was manifested to destroy the works of the devil. We also find "how GOD anointed JESUS of NAZARETH with the Holy Ghost, and with power so that He went about doing good, and healing all that were oppressed of the devil."

When JESUS OF NAZARETH became the CHRIST, and entered into the work of doing that which GOD, the Father, had sent Him to the earth to do, in destroying the works of the devil, saving souls and healing bodies, He commenced to cast out demons and heal the sick, and that was His daily business all through His ministry from the beginning to the end. Therefore, it can be said truly that all disease, and all sickness, all torments, and every evil comes from Satan.

In order to get rid of him, and avoid coming under subjection to him, it is necessary that people should really know him and know his wiles.

THE ATTITUDE OF EARLY FATHERS TO EVIL SPIRITS.

The testimony of the Early Fathers to the fact of demon-possession, and the evil spirits being subject to the servants of Christ in His Name.

The "testimony of the Early Fathers is minute and specific. They give us . . . the views held and taught by the leaders in the early Body of Christ respecting the character of demon agency; and the manner in which they deceive men, referring at the same time to the fact of demon-possession and demon-expulsion as familiarly known and universally acknowledged both by heathen and Christians."

Tertullian says, in his *Apology* addressed to the Rulers of the Roman Empire:

" . . . Let a person be brought before your tribunals who is plainly under demoniacal possession. The wicked spirit, **bidden to speak by a follower of Christ**, will as readily make the truthful confession that he is a demon as elsewhere he has falsely asserted that he is a god. Or, if you will, let there be produced one of the god-possessed, as they are supposed:—if they do not confess, in their fear of lying to a Christian, that they are demons, then and there shed the blood of that most impudent follower of Christ.

"All the authority and power we have over them is from our naming the name of Christ, and recalling to their memory the woes with which God threatens them at the hand of Christ their Judge, and which they expect one day to overtake them. Fearing Christ in God and God in Christ, they become subject to the servants of God and Christ. So at one touch and breathing, overwhelmed by the thought and realization of those judgment fires, they leave at our command the bodies they have entered, unwilling and distressed, and before your very eyes, put to an open shame. . . ."

Justin Martyr, in his second *Apology*, addressed to the Roman Senate, says: "Numberless demoniacs throughout the whole world and in your city, many of our Christian men—exercising them in the name of Jesus Christ who was crucified under Pontius Pilate—have healed and do heal, rendering helpless, and driving the possession demon out of the men, though they could not be cured by all other exorcists, and those who use incantations and drugs."

Cyprian expressed himself with equal confidence. After having said that they are evil spirits that inspire the false prophets of the Gentiles, and deliver oracles by always mix-

ing truth with falsehood to prove what they say, he adds: "Nevertheless these evil spirits adjured by the living God immediately **obey us, submit to us, own our power,** and are forced to come out of the bodies they possess."

The prevalence of demon-possession in the Roman Empire during the period of the Early Fathers is further evidenced by the use in church of a special class of labourers called exorcists, whose duty it was to heal, instruct, and prepare for admission to the church, candidates for baptism who had been **afflicted by evil spirits.** (Copied from Dr. J. L. Nevins Demon Possession.)

This is needed now in every congregation of Christians, and the sooner ministers, bishops and conferences accept, the quicker will God's people be freed from Satanic power.

SATAN'S MASTERPIECE.

Chapter XLIX.

A Sister in Massachusetts writes as follows:—"I would like to have some copies of your leaflet entitled 'DIVINE HEALING Versus Psychotherapy, Christian Science and other cults,' to give to a lady whom I met last summer in the mountains. She is a lady well in years, a member of a Congregational church. She is treated by a 'Christian Science practitioner.' I was surprised to find her so lacking in intelligence as to what it is to be a true Christian. We had several little talks and she said that I had caused her to begin to think."

The trouble with the people of the world today is that they do not know the Scriptures and do not know GOD nor His SON, the LORD JESUS CHRIST. The truth has been kept from them by pastors and ministers of the different sectarian bodies who have been educated in universities, colleges or seminaries, and are ignorant of the truth that Christ is the Healer Divine, and here comes along a body of people claiming to be Christians, called "Christian Scientists," who, taking advantage of their ignorance of GOD, Christ and the Scriptures, deceive and easily lead them into the arms of Satan, to be bound by him to a false doctrine.

It is just such people who are taken advantage of by Satan and inveigled into such false doctrines as "Christian Science," "Spiritism" (demonism), "New Thought," "Higher Criticism," and other cults, which are all of Satan or the fleshly intellect of some man or woman.

Those who most thoroughly disbelieve in "Christian Science" or "Spiritism," are often the most ready to test their professed claims; and when convinced that many of the claims of either cult are genuine and many of the manifestations are supernatural, these former disbelievers are more liable to become its devotees, whereas if they had been taught the truth by their ministers and had pointed out to them the warning given in the Scriptures, they would not have been deceived by those emissaries of Satan. The following examples of such scriptural warnings are given: 1st, the Apostle Paul said to the Saints in Macedonia, as recorded Acts 20:28-31:

"Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed

the Kingdom of God, which He hath purchased with His own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."

Second.—In 1 Timothy 4:1, 2, Paul writes:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;—Speaking lies in hypocrisy; having their conscience seared with a hot iron."

Third.—Again in 1 Timothy 6:20, 21:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called:

"Which some professing have erred concerning the faith."

There was just such a cult as "Christian Science" in the days of the apostles; but it was called then, the **Docetae**.

Fourth.—Again in 1 Timothy 3:1-7.

"This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

"For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; Ever learning, and never able to come to the knowledge of the truth."

These Scriptures point to and warn GOD'S people against these cults now so popular with those who have rejected or ignored GOD'S Word as given in the Bible.

Most assuredly the devil is using "Christian Scientists" to deceive the ignorant church members and proselyte them. Then they give such "treatments" by sending "waves of thought" into weaker minds and overcoming them by hypnotic influence.

Really and truly a large majority of so-called "Christian ministers" in the different religious societies, who have been educated by men in the different universities, colleges and academies, deny the Deity of JESUS CHRIST.

This fact was proved at a large meeting of ministers of the different churches in this country recently held in Chi-

cago. On a showing made in the meeting when an expression was requested, only three or four stood up or raised their hands to declare their belief in the Deity of JESUS CHRIST.

How could it be otherwise than that people taught by such ministers are anything else than unbelievers, and skeptics, rejecting GOD, CHRIST, the HOLY SPIRIT and the Bible?

Such people readily fall into any of the devil's works, such as "Christian Science," "Spiritism," "New Thought" and other cults.

Regarding cures of disease and sickness performed by "Christian Scientists," we declare as a truth: that Satan is the author of all disease and sickness and if he can deceive any person into accepting "Christian Science," he will remove the disease causing the sickness.

He uses these so-called "Scientists" to deceive the weak and ignorant people they can influence. They accomplish their work by using the power of a strong mind, sending out "waves of thought" into a weaker mind, thus affecting their so-called cures, and in consequence make their dupes to think it is of GOD; but it is not.

Every evil comes from the devil and when he can deceive people here on earth and make them believe and accept another gospel than the gospel of the LORD JESUS CHRIST, he is well satisfied and gives a counterfeit pleasure to his dupes.

Jesus Christ established the Gospel which when preached is the power of GOD unto Salvation to those who accept and obey it. JESUS suffered and died on the cross, shed His precious blood, was buried and on the third day arose from the dead, having gained victory over death and the grave and secured everlasting life. He came forth from the grave a living Savior and when people accept Him as such and obey His commandments, they too may have eternal Life, and as soon as that Life (the Life of CHRIST) commences in a person who is sick or afflicted, he or she is healed as well as saved. This all depends upon their subjecting themselves to His authority and obeying His command.

"Christian Scientists" teach that there is no power in the Blood of JESUS CHRIST and that His suffering upon the Cross of Calvary and His death is a myth, and when they can lead people to accept this doctrine of the devil, he (the devil) will remove the disease which he put upon them, in order to make them believe the lie that "Christian Science" is of GOD.

As true as there is a GOD in heaven and as true as the Bible is the Word of GOD, just so true is that so-called "Christian Science" of Satan and the most dangerous counterfeit the devil has ever perpetrated upon the human family.

"Scientists" say after reading such matter as this that the writer does not know what "Christian Science" is. We assure

every reader that we have investigated "Christian Science," having gone to Boston to investigate and study Mrs. Eddy and her system. We went even to Portland, Maine, and found out the truth as to how she got hold of the facts that a stronger mind can send "waves of thoughts" into a weaker mind, and make them believe a lie. Such falsehood, for instance is that "there is no disease nor pain."

Always desiring the best and always an investigator for sixty years of all new things, we thoroughly investigated and would have accepted "Christian Science" if we had found it true; according to the Scriptures; but we found it as false as Satan, who instigated and influenced Mrs. Eddy, a charlatan and adventuress, also a many-times married woman, having lived with a number of men, under the law of divorcement which is of men and of the devil.

We cannot see how any sensible man or woman can accept Mrs. Eddy's teaching, uniting with and supporting the false system she formulated by combining the theories of Doctor Quimby of Portland, Maine, with the old oriental philosophy known as "Theosophy," that which Paul the Apostle many times warned the Christian world against.

We plead with those who have been led to receive this false doctrine of so-called "Christian Science," to reconsider and compare it with GOD'S Word: the Bible, and not take what Mrs. Eddy originated as a key to the Bible. Mrs. Eddy wrote her "Key to the Bible," that people might read and see the Bible thru her spectacles and accept her understanding, while every true Bible student knows her understanding was the devil's own teaching. Satan certainly got into her and caused her to formulate his doctrines. GOD never provided for a woman false in her life as Mrs. Eddy was with her offspring, to write a key to His Scriptures and have people listen and understand His word thru her spectacles. Shame upon any professed Christian who would accept her teaching.

People of different churches have been robbed of the truth in regard to CHRIST'S being the Healer of His people on account of ministers of churches rejecting the truth, and when they see that people are "healed," even though it is done thru so-called "Christian Science," by the devil, they are not able to see the difference between the truth regarding Christ being the Healer Divine and the "healing" done by the devil thru the "Christian Science" counterfeit.

It is true that so-called "Christian Science" has grown rapidly. But why is it? We answer: Because the people who are ignorant of GOD and His Word are easily deceived, when any system of religion is offered them which promises to make them all right with GOD without their having to quit sinning, and they can go on enjoying the world and

its pleasures and vanities. Another and the greatest reason is that it is one of the systems of the anti-Christ of which the Apostle Paul warned GOD'S children.

The truth of the matter is Satan put an evil spirit into Mrs. Eddy and it has proven to be the most prolific spirit he has ever begotten in a human being. It is so easy for the natural man who has no spiritual knowledge of GOD and of CHRIST and of the blessed HOLY SPIRIT to be deceived. All who have accepted so-called "Christian Science" have been deceived, and unless they reconsider and are led to accept the truth that the Gospel of Christ as revealed alone in the New Testament as the only "power of God unto Salvation," there is no possible chance for them to be raised from the dead in the resurrection of the just, when Jesus Christ shall return to earth.

A LESSON FOR CHRISTIAN SCIENTISTS AND THOSE WHO NEED THE TRUTH.

Chapter L.

When a person becomes a "Christian Scientist" it is because **she** accepts the doctrine and teachings of Mrs. Eddy, and those who have charge of the work which she formulated from Dr. Quimby's teaching and practice and oriental theosophy.

The teaching of "**Christian Science**" is different from the Gospel of the LORD JESUS CHRIST, which is "The power of GOD unto Salvation to them that believe."

The word **believe** means the same thing as the word **obey**. Therefore, the Gospel of CHRIST is the power of GOD unto Salvation to those who accept, believe and obey it. That means a complete salvation of the spirit, soul and body of the human being.

Any woman who desires to secure full and complete salvation should know that **she** can not receive it through the teachings and doctrine of "**Christian Science**." That cult denies the power in the blood of JESUS CHRIST to cleanse from all sin. That cult denies that there is any sin, also that there is a devil. They deny that JESUS CHRIST is the SON OF GOD. They acknowledge him only as the SON of Mary. They acknowledge that there was a man named JESUS, but they deny that He ever died. They claim that "HE only fainted on the cross and went into the sepulchre and there remained until he he had solved the problem of life, which is "**Christian Science**." These are the words of the declaration made by Mrs. Eddy. They are blasphemous and we can not see how

any Christian man or woman could ever accept such blasphemy and connect themselves with a cult which teaches such a false doctrine.

Christian Science denies that the SON OF GOD is a SPIRIT like unto GOD. They deny that HE is a part of GOD and came into a human being and acted through that human being. They claim He was only a human being. They say "HE is only Divine in the same sense that all human beings are Divine because of a Divine principle in everybody."

The principles of "**Christian Science**" will not save anybody. A person in order to be saved must be born again; that is, he must be begotten and born again. He must be begotten by the germ which is in the Gospel of the LORD JESUS CHRIST, which teaches that He suffered and died on the cross, shed His precious blood for our sins according to the Scriptures, that He was buried and rose again from the dead on the third day according to the Scriptures," as recorded in 1 Cor. 15:1-4.

There is in this declaration of the truth, the CHRIST SPIRIT wherever the Gospel is preached. The CHRIST SPIRIT is the SON OF GOD, and whoever receives this Gospel into his mind and heart, receives the germ of Salvation, or in other words: they are begotten from above. Any person begotten must be born; hence to have Salvation we "must be born again from above," and of the SPIRIT. The SPIRIT is the TRIUNE GOD, composed of the FATHER, SON AND HOLY SPIRIT.

To the person, who receives the Gospel in his heart and is honest in his desire to become a child of GOD, He will give the power to become His child; "even to them that believe on HIS name." John 1:12.

The person who is converted is a new man or a new woman. The old man and the old woman is dead, and does not say the things which he or she formerly did before the new birth.

We have recently had brought to our notice the case and conduct of a "**Christian Science**" woman in Michigan. We received a letter from one of her neighbors, which we are led to publish for her good and for the good of other "**Christian Scientists**." It reads as follows:

"Yesterday morning one of our neighbors sent their little boy to inquire when school began, as we have had a short vacation. He said he had to go right back; but he remained a little while, and pretty soon his step-mother came down here with a good sized buggy whip. We saw a fiendish glare of anger in her eyes. She called for the little boy and when he went to her she scolded him in a rough and unlady-like manner and took the buggy whip and gave him a cut across the back.

My mother said something to her about not whipping him in that way, and it made the woman more angry than before, and she then vowed that she would beat him. With that she hit the poor little boy on the ankles and around the head shamefully, seeming not to care whether she hit his hands or face or any part of his body. Poor little boy! He has a hard life of it. His own mother and grandmother are both dead, and he would be better off if he were also.

"Oh, pray that that poor woman and her husband will be burdened with conviction, and that they will get right with GOD and treat their little boy as he should be treated and not as they are treating him now"

"This woman is a Christian Science worker."

It will be readily seen that this **"Christian Science" woman** who unmercifully and brutally beat that poor half-orphan child with that buggy whip is not saved at all. Oh that she will see the error of her way and give up that evil spirit of the devil which came into her mind and took possession of her spirit and made a fiend of her in place of a loving Christian woman.

But such is the life and manner of nearly every **"Christian Scientist"** and every professed **"Christian"** who does not possess the CHRIST SPIRIT.

We know they are proud, worldly and subject to evil spirits; indeed there is at least one evil spirit always in control of them and that is the spirit which filled, actuated and animated Mrs. Eddy. That was a very prolific spirit and causes every person who is impregnated with it to believe and to claim that they are all right; but every person who really knows them, knows that they are not all right, and that they are only hypocrites and pretenders. Their lives have not been changed at all except to act and appear pleasant and happy; yes, and have a hypocritical smile on their face. In that way the spirit in them makes weak-kneed Christians, and those who do not know the Gospel think that surely: **"There must be something in 'Christian Science,'** because they live such beautiful lives." Such do not know how false and deceiving is their doctrine.

We plead with every **"Christian Scientist"** to accept the Truth, that in the final judgment, at the last day, when each one will stand before GOD to give an account of the deeds done in the body, they will be judged by HIS word and not by the word of a demonized woman such as Mrs. Eddy was, and those who are impregnated with her prolific spirit.

THE TRUTH REGARDING "CHRISTIAN SCIENCE."

Chapter LI.

In Acts 20, commencing with the 28th verse, we find what the Apostle Paul said in reference to this same spirit, which worked in the days of the Apostles.

"Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost has made you overseers, to feed the Assembly of GOD, which He hath purchased with His own blood, for I know this, that after my departure, grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember, that by the space of three years, I ceased not to warn every one night and day with tears."

Many people have been led to believe that so-called "Christian Science" is the discovery of something new. Paul, Peter and John sounded the warning notes and gave out no uncertain sounds in their epistles to the Assemblies, where this error had already begun to cause unrest and to turn many away from the true Christian doctrine, the Gospel of the LORD JESUS CHRIST.

In I Timothy 4:1-2, we find these words:

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron."

And in II Peter 2:1-3: "But there were false prophets also among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the LORD that brought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

These words above quoted refer to **Docetae** (Greek name), which is no more nor less than that which is recognized today as "Christian Science."

The People's Encyclopedia, page 832, says:

"Docetae was the name given, in the early church, to those heretics who held that the human nature of JESUS

CHRIST was a semblance and not a reality. The philosophers of Polytheism as well as Judaism explain the appearance of divinities and of angels by holding that the assumption of bodies was only momentary, or in appearance."

In a book written by Irenaeus, a Greek scholar, before the Apostolic age, we find these words:

"Animal men are conversant only with animal things and have not perfect gnosis, and they describe us who are of the church: and they say we are only such, we must do good works in order to be saved, but they assert that they themselves will be saved, not by practice, but because they are spiritual (Greek *pneumatika*) by nature, and that as gold though mingled with mire does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own spiritual essence. And, therefore, though they eat things offered to idols, and are the first to resort to the banquets, which the heathen celebrate in honor of their false gods, and abstain from nothing that is foul in the eyes of GOD or man, they say they cannot contract any defilement from these impure abominations, and they scoff at us, who fear GOD as silly dotards, and hugely exalt themselves, calling themselves perfect and the elect seed."—Whedon's Commentary.

The Docetae taught in those days, as they do now, that a man might be an outrageous violator of the law, and yet be a pure and holy saint. The Standard Dictionary says of Docetae (or so-called "Christian Science"): "An early heretical set of Christians who claimed that CHRIST'S body was either a phantom, or, if real, of celestial origin, so that He acted and suffered in appearance only, and not in fact."

The word Docetae comes from the Greek word *Dokeo*, which means "to seem." It is the name by which the same cult was called, as is now called "Christian Science." The cult so named "believed JESUS CHRIST to be divine in the same sense that all are divine; because a divine principle lives within, but that His body was not real, but an optical illusion, hence it is an appearance only."

They teach us there is no hell, sin or sinfulness; that there is no sin in our nature, which is a divine principle; that there is no sin in the body; only a wrong thinking about it.

Falsely so-called "Christian Science" claims to be a revelation from GOD, in perfect accordance with the Scriptures, and to be a complete presentation of the truth which is to deliver man from all the ills flesh is heir to. Its creed is given in the founder's book called "Science and Health," on page 493 of the edition, which they have and is read at every service.

A person reading this creed at first sight, would not see anything in it contrary to the teachings of the Bible; but

after carefully looking into it, however, with the aid of the "Christian Science" text book, you find that every paragraph contains deadly poison and error and the real teaching of "Christian Science" is contained in these cunningly framed words:

"Christian Science" claims to acknowledge and adore one supreme GOD. Yet the creed says: "We cannot bring out the practical proof of Christianity while we make a personal God our starting point."

Throughout the writings of "Christian Science" GOD is represented as "principle," "life," "intelligence," etc.

In their book written by the founder of the cult (Mrs. Eddy), we find these words:

"Life, truth and love constitute the triune God or triply divine principle. They represent triunity in body—three in one—God the Father, Christ the type of Sonship, divine science, or the holy comforter."

Again we find in their book:

"GOD is nothing without man. Man is the expression of GOD'S being. If ever there was a moment when man expressed not this perfection, there would have been a time when Deity was without entity." (Page 466, "Science and Health.")

Again: "A GOD without man would be a non-entity." (Page 199.)

Again: "GOD and man are inseparable, harmonious and eternal." (Page 466.)

Although GOD in the Bible says in Gen. 1:1: "GOD created the Heavens and the earth," and in John 4:24: "GOD is spirit," yet "Christian Science" says on page 15: "That spiritual created matter is an erroneous premise."

Again, GOD says, Gen. 1:27: "GOD created man in His own image," yet, this cult says on page 23: "Mortals are not created in GOD'S image."

GOD, in Gen. 2:7, says: "The LORD GOD formed man out of the dust of the earth and breathed into his nostrils the spirit of life and he became a living soul."

This cult of Satan says, page 27: "Adam is a product of nothing—an unreality. Material bodies and material men are delusions."

Again, on page 296, the author of "Science and Health" completely muddles all of their seemingly truthful saying, by declaring: "Your mortal body is a mortal belief of discord," and, this right in the face of what GOD says in I Cor. 6:19, 20: "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price; therefore glorify God in your body, and in your Spirit, which are God's." Leaders and teachers of "Christian Science" believe and de-

clare the devil's lies; that there is no such thing as sickness or pain. That such is only a material or mind power and all of the imagination. That is just what that infamous cult is. It is only a material or mind power in human beings. "Christian Science" cannot effect anything unless they can get people to believe their lies that there is no sickness, disease, pain or death.

Indeed, "Christian Science" is only a material science, if at best, such a term could be applied to a false system and can only affect a human being through the mind power of human beings who have a stronger mind and will power than those who are weakened by disease and sickness. It is only by such human power that "Christian Science" can effect anything.

Indeed, "Christian Science" is only a mental, mind or soul power and can only affect a being through the mind.

"Christian Science" so far as it governs the negative or sinister emotions, such as hatred, anger, greed, jealousy, impatience, can only produce material actions negatively, such as will affect the physical being adversely.

Such is the real meaning of "Christian Science," and how sad it is to say that most of the followers of this damnable and soul-damning doctrine of devils are those who once were professed Christians connected with some denomination, where the gospel of CHRIST was professed to be preached.

Would to GOD the ministers professing to be called of GOD would wake up to their responsibility; for it is only the plain, pure, simple "gospel of CHRIST, which is the power of GOD unto salvation to them that believe," that can overcome Satan and his counterfeit religion called "Christian Science."

If the full gospel of Christ were preached by Holy Ghost preachers, their flocks would become firmly rooted and grounded in the real truth of GOD, and could not be carried away by all these heresies which are abroad over the land today, such as falsely so-called "Christian Science," which we declare again, in a most emphatic manner, to be the greatest counterfeit of the Salvation of JESUS CHRIST, which was ever attempted by Satan to be palmed off on those who have been kept in ignorance of the true gospel of CHRIST.

Our earnest prayer is that GOD'S people will more carefully and prayerfully read His Word for themselves and weigh and measure everything by it.

The entrance of the Word giveth light, and "if we walk in the light as He is in the light," we have fellowship with one another and "the blood of JESUS CHRIST His Son cleanseth us from all sin."

THE FALSE SPIRIT IN "CHRISTIAN SCIENCE."

A dear Christian woman removed from the Mississippi Valley States to the Pacific Coast a few months since. There she was among strangers and felt the need of Christian fellowship. She felt lonely and longed for her old home and the fellowship of her Christian friends. In all such cases Satan has an opportunity of furnishing a friend or companion. In this instance a near neighbor was led to seek acquaintance and to be a friend to the stranger; but it was soon found out that she was a "Christian Scientist" and the professed love was all feigned. Her purpose was not to give the true Christian fellowship that the true child of GOD needed. As soon as she thought she had gained the confidence and could use her influence, she gave the child of GOD a piece to read, and it was one of those efforts of "Christian Science" writers, by sophistry and pretension, to carry with their sugar-coated sentences the spirit that underlies the whole fabric of that false system.

The sister was somewhat confused at first; but asked herself if she were in the wrong in believing fully the Bible as it reads. Could it be that she had misunderstood GOD'S Word? It troubled her so, she got up in the night and read the Bible and prayed, asking GOD by His Holy Spirit to give her the light.

She also said to herself: "O, could I only have at hand something to show up the error of this teaching!"

Then, the next day, through the mail came a letter in which was inclosed the address delivered by the writer before the Homeopathic State Medical Society, in Chicago, in 1909, entitled "Divine Healing versus Psychotherapy, 'Christian Science' and other Cults."

Surely, GOD answered her prayer and sent that tract to her, when she needed just that thing to show her the truth, as it is recorded in the Scriptures. Besides this, as soon as the "Christian Science" lady commenced in her effort to proselyte this sister and influence her to accept the false doctrine of "Christian Science," these words came into her heart:

"In the last days there will be a doctrine that will almost deceive the very elect."

She asked us: "What is the doctrine referred to?"

We answered her letter as follows:

"I would warn you to beware of all 'Christian Scientists.' There is a spirit in them as real as the person in whom it exists, which always reminds me, when I meet with it, of an octopus or devil fish. The spirit has a character, which insinuates and tries to entwine its hypocritical arms around one, with the subterfuge of love in it; but when one, innocent and sincere is entrapped, it is very difficult and, in many cases, impossible for that person to be removed from such influence.

They are dangerous characters and should be avoided. No one can depend upon their show of friendship. It is all of the surface and not of the heart at all. There is nothing real about them, except their pretension, their pride, their finery and their fine talk, which is not from GOD, but from Satan. That is our experience with those people. Just as that woman gave you the sugar-coated article to read, seemingly so good and well chosen, there was a spirit in it, which is not revealed until that person who accepts it and believes it, is entrapped, and bondage takes place that closes the ears and heart to hear and receive the real truth in regard to CHRIST JESUS being truly the Son of GOD and that He shed His precious blood for everyone who will accept it."

It was the spirit of CHRIST in the dear sister that caused her to reject and repel the false spirit in the article given to her. The CHRIST SPIRIT cannot bear to come in contact with that hypocritical spirit, which every "Christian Scientist" has. We thank the dear LORD that she was led to get up and read her Bible and pray as she did. GOD certainly protected and delivered her from that false doctrine.

"CHRISTIAN SCIENCE"—CONTINUED.

Chapter LII.

"Christian Science," so-called, furnishes a very striking example of the principle involved in the proposition that the requisite subjective faith may be acquired without the concurrence of **objective belief**, and even in defiance of objective reason. That system is based upon the assumption that matter has no real existence; consequently we have no bodies, and hence no disease of the body is possible. It is not known whether the devil's own founder of the school ever stopped to reduce her foundation principles to the form of syllogism. It is presumed not, for otherwise their intense, monumental, and aggressive absurdity would have become as apparent to her as it is to others. Let us see how they look in the form of syllogism:—

Matter has no existence. Our bodies are composed of matter. Therefore our bodies have no existence.

It follows, of course, that disease cannot exist in a non-existent body.

That the foregoing embraces the basis of the system called "Christian Science," no one who reads the works of the founder will deny. Of course, no serious argument can be adduced against such a **self-evident absurdity**.

It seems obvious that no greater demand could be made upon the resources of our credulity than to tell us that all that is visible or tangible to our objective senses has no real existence. And yet that is what the patient of "Christian Science" is invited to believe as a condition precedent to his recovery. Of course he feels at first that his intelligence is insulted, and he protests against such a palpable absurdity. But he is quieted by soothing words and told to get himself in a perfectly passive condition, to say nothing and to think of nothing for the time being. In some cases patients are advised to hold themselves in the mental attitude of denying the possible existence of disease. The essential condition of passivity being acquired by the patient, the healer also becomes passive, and assumes the mental attitude of denying the existence of disease in the patient, or elsewhere, for that matter, and affirms with constant iteration the condition of perfect healthfulness. After a seance of this kind, lasting perhaps half-an-hour, the patient almost inevitably finds immense relief, and often feels himself completely restored to health. To say that the patient is sur-

prised, is but feebly to convey his impressions; he is confounded. The healer triumphantly asks: "What do you think of my theory now?" It is of little use for him to reply that he does not see that the theory is necessarily correct because he was healed. Most likely he fails to think of that, in his gratitude for restored health. But if he does, he is met by the triumphant response, "By their fruits ye shall know them." To the average mind, untrained to habits of logical reasoning, that settles the question; and "Christian Science" has scored a triumph and secured a follower. He may not be able to see quite clearly the logical sequences involved, he may be even doubtful whether the theory is necessarily correct; but not being able to formulate his objections, he contents himself with the thought that he is not far enough advanced in "science" to understand that which seems so clear to the mind of his teacher. In any event, he ceases to antagonize the theory by any process of reasoning, and eventually believes, objectively as well as subjectively, in the substantial correctness of the fundamental theory. In the meantime it is easy to see that his subjective faith has been made perfect by his passivity under treatment, and that his objective faith has been confirmed by his restoration to health.

When investigating the subject of Divine Healing we went to Boston to see and hear Mrs. Eddy, and learn all from her and her adherents about her system. We also went to Portland, Maine, to find out all about Dr. Quimby who treated Mrs. Eddy by "thought and suggestion," from whom she obtained the idea which is the basis of the system of philosophy which was devised or compiled by her from what she learned of him and those false doctrines known as **Theosophy** and **Spiritism**.

Mrs. Eddy, the compiler of so-called "Christian Science," who was originally a spiritualist, denies the DEITY of JESUS CHRIST of Nazareth, and that is the CHRIST OF GOD. She made the blasphemous declaration that "JESUS OF NAZARETH did not die on the cross; but that he fainted on the cross and was taken down and intombed where, all alone, he solved the problem of life, which is Christian Science."

She takes the position that there is no disease and sickness, nor any pain, which is against reason. It is false and any person who accepts such a statement as truth, only accepts a lie, which is of Satan. She also took the position that there is no devil in spite of the fact that he had used her in getting up that false system of philosophy. She knew there is a devil and all "Christian Scientists" know by experience that there is a devil; but according to the basic principle of her system, as previously stated, "a constantly reiterated negative to a

positive statement, mentally expressed by another, will overcome and change the weaker mind."

When a "Christian Science Healer" can get any person to believe a lie of the devil, he, being the author of disease, sickness and torments, will remove the affliction which he has placed upon a person. That is the way people are healed by that satanic masterpiece.

So-called "Christian Science" is the devil's masterpiece of counterfeit religions, and has deceived and is deceiving more people and turning them from real Salvation than any system which he has ever devised and influenced men or women to formulate.

"Christian Science" denies the efficacy of the Blood of JESUS CHRIST OF NAZARETH, because, as they say, His Blood was not shed on the cross of Calvary. That cult claims that the blood of any human being is just as efficacious as that of any spilt upon the ground. "Christian Science" ignores the Blood of JESUS CHRIST, and from every song stolen by them from the different churches, they have excluded the word **Blood**, and replaced it with one to suit themselves.

The truth about such "healing" is this: The alleged authoress of falsely so-called "Christian Science" was treated by a New Thought doctor by the name of Quimby in Portland, Maine, who had learned that there was a force or power to overcome disease, causing sickness, by having the person so diseased sit quietly, while divested of all thought, in his presence, while he, by thinking repeatedly for thirty minutes to one hour daily, in opposition to the thought then quiet in the individual, which had caused the disease to appear, would overcome the thoughts accustomed to prevail in the mind of the individual so afflicted. In time the woman's own thoughts and mental impressions were overcome and removed by the waves of thought from Dr. Quimby's mind, and her disease and disability gradually disappeared as the cause each day disappeared.

While it might be said that such work is science, to a limited extent, yet there is nothing Christian about it. Indeed, it is in opposition to Christ and His plan for healing those who are diseased, sick, suffering and tormented.

Christ does not heal by Mental Science or any other device of man.

All disease, sickness, suffering and torment afflicting human beings is caused by the devil. He has the power to withdraw any disease or sickness he puts on man, and knowing the woman's ability who had been treated by Dr. Quimby, he determined, as we confidently believe, to use her in combining the principle used by Dr. Quimby for her healing, with ancient "Theosophy," and thus, with some ethereal, æsthetic

spiritism, formed falsely so-called "Christian Science," which has proven to be one of the most prolific of all the creations of the devil combined with and inhabiting human beings.

The demon taking possession of the system of Mrs. Eddy, being very prolific in giving birth to that peculiarly attractive spirit emanation of Satan, soon imparted them to other human beings and each was bound to her and through her to Satan. Satan continued to use her and those to whom she had imparted her demon-powers, in increasing the number of those bound by that æsthetic and peculiar spirit until year after year the number has increased until there are more than a million of people bound by Satan through that woman.

Strange to say that the most learned (in a literary and artistic sense), nice appearing, clean-looking, well dressed, and many of the wealthiest people in the world make up the great number which that Satan-used woman has bound to her and her cunningly devised theory.

It is just such people as might be expected to fall into such a trap of the devil. Such people readily grasp a religion that will enable them to hold on to their worldliness, diamonds, fine jewelry, extravagant and self-indulgent living; and that would permit them, without any compunction of conscience, to indulge in sinful practices, entertainments, and associations. It was to captivate and bind just such people that the devil devised and carried out the scheme.

Such people know little, if anything, about God, His Son Jesus, the Christ or the Bible, and hence being ignorant of the fact that Christ is their personal and only Saviour from sin and only means of union with God; and that His blood applied to the heart in the way and manner plainly given in the Book of God, is the only means of salvation and healing, readily accept the sugar-coated system falsely labeled "Christian Science."

Satan is very well satisfied with all who will accept it and he makes them believe that it is "Christian," because there is so much apparent or seeming "good" in it. That "good" and "beautiful" system of "religion" is only made so for the present world. It has nothing in it for the future, everlasting life. It is not according to the Scriptures at all. There is no real Divine Love in it. All the love in it is human or filial love. There is nothing in it that is of God, except that which Satan and the woman he used have garbled, misapplied and copied.

The representatives of this so-called religion claim they take and follow the Bible, and they very beautifully advocate Christian character and principles; but they forget that they have to look through the devil's spectacles, labeled "Key to the Bible," to learn how to interpret and understand the Bible as the devil chooses to see it.

They reject Christ as a personal Saviour, and the shedding of His blood as having nothing to do with salvation.

Any person reading the songs printed in their song book will be astonished to see how studiously they have obliterated every mention of the Blood of Christ and every gospel truth from every old-time song.

Their "healers" give "treatments" (so-called) at so much money per "treatment." They have the patient close the eyes and cease to think, while they bow their heads, as if, but not, in prayer, and send their waves of thought at the individual. Neither Christ's Name, nor the power of the Holy Spirit, is spoken of or referred to.

If the disease or sickness is caused by thoughts, and the "metaphysical or mental healer," or "scientist," has a brain or mind strong enough to overbalance the mind and thoughts of the individual being "treated," then in time, at so much money charged per "treatment," the "healing" is accomplished.

The above is the real truth of God and His Christ, our Saviour, regarding that false system of the devil, and should be known to every person who is in danger of being drawn into the bondage of Satan.

Prayer is a reality. God does hear and answer prayer. You can depend upon that, and you will surely have the blessings if you pray aright and do the will of God. Jesus says: "first, seek ye the Kingdom of God and His righteousness and all these things shall be added unto you." His kingdom is not the church; but it is in the hearts of those where the Spirit of Christ reigns and rules, and is made up of the Spirits of just men made perfect.

Any earnest student of the Bible, who believes in the heart that the Scriptures are written by the inspiration of the Holy Ghost, will accept His interpretation of them, knowing that God would not delegate to Mrs. Eddy, nor any other woman (or man) the work of writing a "Key to the Bible." God by His Holy Spirit teaches and guides the prayerful reader in understanding the Scriptures. With all her flowery language, and her "key to the Bible," and the semblance of piety and religion, together with her expressions about God the Father, about Christ, there is no reference to any Divine real person at all; but simply designating Him, the Son of God, as a principle.

To follow so-called "Christian Science" is following the vapor of a vain imagination in which there is not a shred of Divine reality. And no one but a dual-minded person, without the Spirit of God, within the heart, would be hoodwinked by such pretensions and false doctrines.

The very fact that falsely so-called "Christian Science" shuts out the personality of the Godhead, Father, Son and Holy Ghost, as well as Satan, as a personal devil, should be

sufficient to prove to any person at all familiar with the Scriptures, that Mrs. Eddy's teachings are founded upon a false basis.

The fact that "Christian Science," falsely so-called, by its representatives, heals the bodies of those whom they can persuade to believe the lie that material matter does not exist, and that there is no sickness, pain or suffering, is not conclusive evidence that they are of Christ or that they have anything to do with God the Supreme. The devil has supernatural power to cause sickness, suffering, torments and death; surely he has the power to heal, and he evidently does when he can prove a lie or that the worst counterfeit on the religion of Christ that he has ever palmed off on the people of the earth, is of God, when by so doing he can deceive people that he could not deceive in any other way. He is after keeping people from believing that the blood of Jesus Christ, shed upon Calvary's Cross, has no efficacy in securing salvation for any person, right in the face of the fact that God declares in His Holy Word, that "the blood of Jesus Christ, His Son, cleanses us from all sin." Also, that "without the shedding of blood there is no remission of sins."

God says in His Word that Satan will work miracles in the last days. Surely these are the last days.

The devil through "Christian Science" says: "There is no such thing as sin." At the same time, evidently in order to capture the weak, professed Christians, they sugar-coat their statement by giving expression of the beauties in the life and character of Jesus, until His sacrifice and death and the shedding of His precious blood, is completely ignored and not referred to. Surely the devil has exhausted his power in the preparation of this false religion so as to catch the æsthetic, fashionable, educated gentlemen and ladies, with dignity, riches, fashion, and self-indulgence.

"Christian Science" is all of the Soul. There is nothing of God's Holy Spirit or of Christ in it, except that which is falsely applied and connected with the system to deceive those who are ignorant of God and His Word. It most generally captures and binds those in the different churches who have only a partial knowledge of the Bible. No one who has the Holy Spirit in the heart can be deceived by that false doctrine. And those who are deceived by it are bound to a false idea of Divine Love the exercise of which drives away all that is of God or Christ and leaves them on a sandy foundation, which during the great tribulation, soon coming upon the world, will cause them to suffer as revealed in the Scriptures.

We warn every person who reads or can be prevailed upon to read this article to get down on their knees in humble prayer and ask God to reveal His truth and deliver from every false doctrine and religion.

ADDITIONAL TRUTHS REGARDING SO-CALLED "CHRISTIAN SCIENCE."

Chapter LIII.

(Extract from lecture by Dr. J. M. Gray, of Moody Institute.)

I want to show you the truth of what I have said, that Christian Science antagonizes every fundamental of the Word of God, and that the Word of God antagonizes every fundamental of Christian Science.

Christian Science denies the reality of matter. It says you can think away disease by thinking your body away, and hence, if that be true, then God did not in the beginning create the heaven and the earth, for there is no such thing as the heaven and the earth.

Some time ago a steamboat was destroyed by fire on the Harlem River, in New York. The steamboat was carrying women and children belonging to a certain Sunday-school in Brooklyn to a picnic ground on Long Island Sound. The steamer caught fire, and before it could be reached about one thousand, more or less, of those women and children were either drowned or burned to death. The captain of that boat is today serving a time in a federal prison as the penalty for his crime of neglect. But when a certain young lady, in an Eastern state, a representative of Christian Science, was asked how she could account for such a catastrophe as that what do you suppose she said? She said that that catastrophe, so-called, never occurred except in the imagination of the people. Now, you will laugh at that remark, and I will admit there is a ludicrous side to it, but the whole subject is far too solemn and too serious to be laughed at.

Do you suppose she was an idiot? On the contrary, she is a young woman highly educated, refined, moving in the highest social circle and the daughter of one who was a cabinet minister in the cabinet of William McKinley.

Christian Science not only denies the reality of matter, but it denies the reality in the sense of the personality of God. Now, in that book called "Science and Health," with a key to the Scripture, of which Mrs. Eddy is author, in some places God is referred to as though He were a person, as the Bible teaches Him to be. In another place He is referred to as though He were not a person. Now, the God of pantheism is the impersonal God of Christian Science. We have that, not only from

the teaching of the book referred to, but I have it from the lips of one who was at one time a leading Christian Scientist himself, who was second in authority and influence only to Mrs. Eddy herself, and after taking the usual course he became a teacher and a lecturer, and he told me with his own lips that in order to become an adept in Christian Science it was absolutely necessary to renounce belief in the personality of God; so that the Christian Scientist is utterly incapable of using the language of the Lord's prayer, "Our Father, Who art in Heaven," in the sense that the Christian man and woman uses that.

Christian Science does not only deny the reality of God, but the reality of Jesus Christ. According to their doctrine Jesus never could have lived here on earth in the flesh, first because there is no earth, and second because there is no flesh. There may be more than one Christ, and other women may become so inspired as to give birth to a Christ in precisely the same way in which the Virgin Mary gave birth to the Christ. That there are today no less than three women in the commonwealth of Massachusetts who claim to have given birth to a child in the same way.

With such a view of His suffering, Christian Science as a religion finds no place for the sacrament of the Lord's supper, having no dying love of the Lord and Savior; but Christian Science not only denies the reality of Jesus Christ, but also that of Satan. The textbook says, "A lie is all the devil there is." Satan desires to be thought of as if he did not exist, but if a lie be all the devil there is and there be no reality to Satan, then we must cut out the third chapter of Genesis; if there be no Satan we must cut out the Book of Job; if there be no Satan there is no reality in the temptation of the Son of God in the wilderness.

"Christian Science" not only denies the reality of Satan, but it denies the reality of sin. The textbook speaks of sin, sometimes, using the word only to say that sin cannot be. It contradicts that in another place by saying: "Though your sins be scarlet they shall be white as snow." But the textbook does not mean by sin what the Word of God means by sin. According to "Christian Science" you can think sin away, just as you think your disease or your body away.

Mrs. Eddy has made a comparison between alcohol and milk. She informs us there are no intoxicating properties in alcohol; that it is only in the mind. Alcohol is intoxicating because people think it is. They could become intoxicated by drinking milk as by drinking alcohol if they only thought so.

"Christian Science" is said to be a system of prayers. The prayers of so-called Christian Scientists are not the prayers of the man who knows God the Father and the Lord Jesus Christ

His Son. What is prayer as the word of God reveals it? It is the assumption of the personal being, such as you or I received through the reconciling acts of His Son, our Savior. But you will look in vain through the textbooks of "Christian Science" for any such definition of prayer. Prayer in "Christian Science" is a form of hypnotism, a kind of introspection, a prospection of the mind by means of waves of thought directed at the person to be influenced. Mrs. Eddy declared she would as soon have a machine for prayer and that human prayers were no more than praying by machinery.

When John Alexander Dowie was so well known in Chicago he undertook to implant his doctrines in the City of New York. In order to do so he engaged Madison Square Garden and brought many followers with him on a special train. The "Christian Science" people were very much opposed to Dowie, and on the opening night of his campaign in Madison Square Garden they were represented by a certain number, who had located themselves in different places on the floor, prepared to demonstrate against Dowie; in other words, to "pray" him out, and when Dowie and his people came in and began to march down the aisle towards the platform, arrayed in their flowing robes, etc., the "Christian Scientists" began to "pray." They closed their eyes and folded their hands and began to focus their thoughts upon what was transpiring, saying, "This is not true," "this is error," "this can not be," "this must not be," "this shall not be," and so they kept it up, and they claim that they defeated the purpose of John Alexander Dowie in the City of New York.

Now, we happen to know from other points of view that that which represents what is meant by prayer, is that if such is the prayer of the Bible, then we do not know what the Bible teaches, and have never prayed.

We ask you to read I John, 4:1-2-3-4:

1. "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world.

2. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.

3. "And every spirit that confesseth not that **JESUS CHRIST is come in the flesh** is not of God; and this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world.

4. "Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world."

That is precisely the spirit of "Christian Science," for we remember that the "flesh" here spoken of is not that thing which "Christian Scientists" call flesh, but which the word of

God calls flesh, and which God's true children understand the word flesh. The Jesus Christ revealed to us walked upon the earth and died for us on Calvary; was buried and raised again. Every spirit that annuls Jesus Christ is not of God. It annuls the incarnation of the Virgin Mary. It annuls His suffering upon the cross; it annuls His reconciling death on the cross; it annuls His resurrection from the dead; it annuls His intercession as our High Priest; it annuls His second coming; for Christian Science has the effrontery to say that itself is the second coming of Christ. I regard Christian Science as Anti-Christ. It is a delusion that has fallen upon man, sent by God, because they have turned their backs on the love of the truth.

The Bible not only defines the nature of Christian Science, but gives an explanation of Christian Science in II Thessalonians, second chapter, beginning at the eighth verse to the twelfth, inclusive:

"And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth and shall destroy with the brightness of his coming.

"Even Him whose coming is after the working of Satan, with all powers and signs and lying wonders.

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie.

"That they all might be damned who believe not the truth, but had pleasure in unrighteousness."

It is one thing for a man to receive the truth; another for him to receive love of truth. One receives truth in his head, another in his heart.

Some believers in Christian Science are able to quote the Bible, it is true; they quote it so well that they silence some Christians who are ignorant of the Bible; but there is absence of love of truth, causing them to turn away from it, because they have not received the love of truth.

Here is the explanation of Christian Science: It is a delusion that has fallen upon men and has come as a judgment of God upon them, because they have turned their backs upon the love of the truth.

You will hear this question put again and again. Why are so many intelligent, cultivated people being led away by Christian Science? Christian Science is never seen in rescue missions, and Christian Science does no slum work. Christian Science works among another class; altogether among the wealthy, the refined and the influential classes.—Heb. 6:4-6.

"For it is impossible for those who were once enlightened

and have tasted of the heavenly gift and were made partakers of the Holy Ghost,

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh and put Him to an open shame."

John tells us if we confess our sins God is faithful and just to forgive us our sins, but an apostate is one who has given up Christianity altogether and turned his back upon the truth, and this is precisely what Christian Science represents. We are referring to Christian Scientists. The fact that a man has been healed by Christian Science or attends a Christian Science temple is not in itself that he is a Christian Scientist and denies God, but the man who accepts and yields his being to it is the man to whom repentance in sense is impossible, because he has crucified the Son of God and because he has wilfully denied the Son of God. No other name under heaven which is given among men will save and heal.

The Bible shows us the remedy for Christian Science in Col. 2:6-10:

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in him.

"Rooted and built up in Him and established in the faith, as ye have been taught, abounding therein with thanksgiving.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

"For in Him dwelleth all the fullness of the Godhead bodily.

"And ye are complete in Him, which is the head of all principality and power."

THE REMEDY—AGAINST SATAN AND HIS CULTS.

The remedy for Christian Science is the preaching of a full and complete gospel of Jesus Christ by the Christian churches of today.

We ask you to dwell particularly upon the verse which says: "For in Him dwelleth all the fullness of the Godhead bodily." Remember that Jesus Christ is God, and that God in Jesus Christ took to Himself a human nature in all points like unto our nature, except without sin, and that in Him dwelleth all the fullness of the Godhead, and that we who have received the Lord Jesus Christ are complete in Him; we are completely justified; we are completely purified; we are completely glorified. It is just as true in the mind and power of God that we are glorified as that we are justified or purified.

Christian Science has only a counterfeit of what we have in Jesus Christ. If the Gospel of the Son of God is preached

as revealed to us in the Son of God, the whole truth and nothing but the truth, Satan would have no opportunity to lift his head within the bounds of God's people. People leave our churches and become followers of Christian Science because of a desire for something better; something deeper; something holier; something mightier than we are getting in the Christian churches. Does Christian Science better the morals of men? It does in some cases. Christian Scientists will speak of the evenness and complacency of temper it produces; and it will speak of other changes wrought through its teachings; the change is for the betterment and moral living and the moral conduct of the Christian Scientist, but that which Christian Science does for the betterment of morals of men is simply like fruit tied to the tree in comparison to fruit that grows out from the root of the tree.

From a comparison between God's word and a Christian Science textbook, Mrs. Eddy's, we see that Christian Science is "falsely so called," I Tim. 6:20, being neither Christian nor scientific.

1. Christian Science says: "That spirit created matter is an erroneous premise."

1. God says: "God is a spirit" (John 4:24). "God created the heaven and the earth" (Gen. 1:1).

2. Christian Science says: "Mortals are 'not * * * created in God's image."

2. God says: "So God created man in his own image, in the image of God created He him" (Gen. 1:27).

3. Christian Science says: "Adam is a product of nothing, an unreality. Material body and material men are delusions. Matter is that of which immortal mind takes no cognizance, that which mortal mind sees, feels, hears, tastes and smells only in belief. The only facts are spirits."

3. God says: "The Lord God formed man of the dust of the ground" (Gen. 2:7). "He called their name Adam" (Gen. 5:2).

4. Christian Science says: "Your mortal body is a mortal belief of discord."

4. God says: "Your body is the temple of the Holy Spirit * * * therefore glorify God in your body" (I Cor. 6:19, 20). "Let not sin therefore reign in your mortal body" (Rom. 6:12).

5. Christian Science says: "Christ is a divine principle, not a person; soul outside the body."

5. God says: "He took on Him the seed of Abraham" (Heb. 2:16). "A spirit hath not flesh and bone as ye see Me have" (Luke 24:39).

6. Christian Science says: "Jehovah is a divine principle, commonly called God."

6. God says: "Christ, Who is the image of God," is the "express image of His person" (II Cor. 4:4; Heb. 1:3).

7. Christian Science says: "The Holy Spirit is Divine Science; the development of eternal life—impersonal.

7. God says: "When He, the Spirit of Truth, is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and He will show you things to come" (John 16:13).

[It is not without design that seven times is the personal pronoun used in a single verse where Christ is prophesying of the coming of the Holy Spirit.]

8. Christian Science says: "Sin, sickness, death is a belief only."

8. God says: "His own self bare our sins" (I Pet. 2:24). "He bare our sickness" (Matt. 8:17). "He tasted death" (Heb. 2:9).

[If sin, sickness and death are delusions, Christ was either imposed upon or was an imposter.]

9. Christian Science says: "It is the sense of sin, not the sinful soul that is lost."

9. God says: "The soul that sinneth, it shall die" (Ezk. 18:4). "What shall it profit a man if he shall gain the whole world and lose his own soul?" (Mark 8:36).

10. Christian Science says: "As long as we believe the soul can sin we can never understand the science of being." "Error is a false supposition of a false sense." "Man can not depart from holiness."

10. God says: "There is none righteous, no not one." "For all have sinned" (Rom. 3:10, 23). "If we say we have not sinned, we make Him a liar, and His word is not in us" (I John 1:10).

11. Christian Science says: "Death is an illusion, for there is no death."

11. God says: "The last enemy * * * is death" (I Cor. 15:26). "Sin * * * bringeth forth death" (Jas. 1:15). "Who delivered us from so great a death" (II Cor. 1:10).

12. Christian Science says: "Heaven is not a locality."

12. God says: "I go to prepare a place for you" (John 14:2).

13. Christian Science says: "No final judgment awaits mortals."

13. God says: "We must all appear before the judgment seat of Christ" (II Cor. 5:10; Rev. 20:12).

14. Christian Science says: "Angels are pure thoughts * * * not messengers."

14. God says: Angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

Let us substitute "pure thought" for angel. God sent a pure thought and shut the lion's mouths (Dan. 6:22). A pure

thought by night opened the prison doors and brought them forth (Acts 5:19). "Bless the Lord, ye His pure thoughts, that excel in strength, that do His commandments, hearkening unto the voice of His word" (Psalm 103:20). A pure thought smote Peter on the side, and raised him up (Acts 12:7). See Rev. 3:5; Psal. 91:11, 12; Heb. 1:14; I Kings 19:5.

15. Christian Science says: "There is but one way to heaven * * * harmony."

15. God says: "I am the way" (John 14:6).

16. Christian Science says: "Atonement is not blood. It stands for mortality disappearing; for Jesus' deathless life, which He left for an example and ransom from sin all who follow it."

16. God says: "Without shedding of blood is no remission" (Heb. 9:22). "Washed us from our sins in His own blood" (Rev. 1:5).

Beloved, is your life or your name associated in any way with the words Christian Science? Have you realized that you are yoked with those who do not believe in any of the sacred doctrines that are dear to your heart? Do you appreciate that your influence is on the side of those who deny the existence of a personal God, a personal devil, a final judgment and the reconciliation made by Christ? Hear the Holy Spirit whisper:

"What part hath he that believeth with an infidel? * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you" (2 Cor. 6:15).

HOW TO GET RID OF SATAN AND DEMONS.

Chapter LIV.

Life would be intolerable, if the demons had all their own way, but like Satan—Samael, their power and existence is limited. They are "one-half spirits" and are, therefore, possessed of a semi-sensual or psychic-sarcous constitution. This imposes upon them many restrictions. They require sustenance; and that they find in certain essences, or in the elements of fire and water.

They get into people who have unclean, or wondering thoughts; they also get into people's brains who do not control their thoughts; they are not able to create anything; they can produce nothing save their own kind. It is only the superior spirit that can drive them out; but the individual who is possessed, oppressed, or obsessed by them must really desire to get rid of them and co-operate with the minister of

CHRIST, acting for CHRIST, and do what they are told to do by the LORD Himself, where He says:

"Resist the devil and he will flee from you." Give no place to the devil. Demons are the children of the devil; they are subject to him on one side, and they may be overcome on the other by the power of the Son of GOD, who has given His Name to be used by His ministers with power to do what is necessary to get rid of them.

There is only one thing that human beings can do to curtail the power of demons, and those persons must be in the Kingdom of GOD, according to the Scriptures.

We have an example of JESUS Himself, when He was led and kept in the wilderness by the Holy Spirit, which He received after He came up out of the waters of baptism, as will be found in the fourth chapters of Matthew and Luke. As soon as JESUS was baptised in water, He prayed and asked for the Holy Spirit. The Holy Spirit came down upon Him and then it was that GOD the Father spoke from Heaven and declared: "This is my beloved Son in whom I am well pleased."

Then, it will be seen that He was led by the Holy Spirit into the wilderness to be tempted of the devil, and for forty days He was there among the wild beasts without food or drink. That was necessary in order for Him to reach the extreme point where death from starvation, or life from GOD should come in and save Him from death. Satan appeared then to tempt Him. He could not have been tempted before by Satan, and so it is with every person tempted of Satan, they must reach the place where they can be tempted. Satan appeared to Him and held up a stone and said to Him:

"If you be the Son of GOD command this stone to be changed into bread."

JESUS answered and said to Satan: "It is written thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of GOD."

Satan tempted JESUS on the line of the body, or the flesh. Remember that man is a tripartite being having a body, a spirit, and a soul. The soul is the intellect, or mind located in the brain of man. The Greek word **psyche** is the word from which psychic or psychotherapy is derived. The **psyche** or soul is the seat of ambition, and the devil failing on the line of the stomach, the flesh and the body, he thought surely he would overcome JESUS in tempting Him on the line of His ambition connected with His soul. He, therefore followed JESUS, as He was led by the Holy Spirit, on a high mountain, which we think must have been Mt. Hermon, from the top of which, all divisions and nations could be seen, such as Arabia, Egypt and Europe across the Mediterranean Sea, and

Asia to the north. Satan appeared to Him then and said, pointing to the different nations:

"All of these are mine, and I will give them all to you, if you will bow down and worship me."

JESUS said to him: "Get thee behind me Satan," and Satan left Him.

Again JESUS was led into the city and stood on a pinnacle of the temple, where the devil came at Him again, on the line of His Spirit, saying to Him:

"If thou be the SON OF GOD, cast yourself down: for He has given His angels charge over thee to keep thee from falling." Satan, himself, tried to quote Scripture here, quoting from the ninety-first Psalms, but Satan never was known to quote Scripture correctly, and he and all of his emissaries make a misapplication of Scripture.

Then, JESUS said to Him: "It is written thou shalt not tempt the LORD thy GOD." Then, it was that Satan left him. JESUS had overcome Satan, and then, as will be seen in the fourteenth verse of the fourth chapter of Luke, JESUS returned to Nazareth in the **dunamin** or creative power of the Spirit. Indeed, the Spirit, SON OF GOD, came upon Him, and He went back to Nazareth and commenced His ministry of destroying the works of the devil referred to in I John 3:8.

The people who understand this matter are instructed, whenever they are tempted, or whenever they are attacked by an evil spirit, to quote an appropriate verse from the Scripture and say: "Get thee behind me Satan," in the name of JESUS CHRIST. If you are a baptised believer and sincere member of the body of CHRIST, or in the Kingdom of GOD, Satan will depart from you.

Another method of warding off evil spirits of the devil is to sing such a verse as this:

"All hail the power of JESUS' name!

Let angels prostrate fall,

Bring forth the royal diadem,

And crown Him LORD of all.

"Crown him, ye morning stars of light,

Who fixed this earthly ball;

Now hail the strength of Israel's might,

And crown Him LORD of all.

"Let every kindred, every tribe,

On this terrestrial ball,

To Him all majesty ascribe,

And crown Him LORD of all.

"O that with yonder sacred throng
 We at His feet may fall,
 We'll join the ever-lasting song,
 And crown Him LORD of all."

Whenever this, or any other song, having the name of JESUS CHRIST, or the blood in it, is sung, the evil spirits will be driven away.

We never fail, every morning, just as soon as we arise, to sing the song just given.

Another song with which we often overcome Satan and His demons is the following:

"There is power in the blood, now, to wash your soul,
 There is power in the blood to keep you whole,
 There is power in the blood to help you win,
 There is power in the blood to save from sin.

Chorus.

"Glory to the Lamb, Glory to the Lamb,
 For He shed His blood for thee.
 He will keep you in the way
 And will never let you stray.

Refrain.

"There is power in the blood of
 JESUS CHRIST OUR LORD."

The devil cannot stand that and he and his demons will scatter.

Another song we often sing:

"Under the blood, the precious blood,
 Under the cleansing, healing flood;
 Keep me, Savior, from day to day,
 Under the precious blood.

"Sweet peace abides within the heart,
 Under the blood, under the blood;
 And gifts divine their joy impart,
 Under the precious blood."

AMEN.

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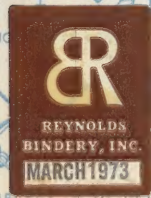
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